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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 23.

Not anti-Americanism but anti-militarism was responsible for the Japanese riots, according to opinions of Japanese Christians. They saw no real antagonism to President Eisenhower, even though almost every Christian organization and educational institution in the land had gone on record in opposition to the visit. With one exception (the Y.M.C.A.) opposition came from minority groups within the organizations. And the resistance stemmed from fear that agitation against Premier Nobusuke Kishi on the new mutual security treaty would harden anti-American sentiment. Churches had conducted drives against the treaty. They said it violated the anti-militarism section of the postwar constitution, which went into effect during American occupation. The Zengakuren and Communists took advantage of this honest opposition to militarism. . . .

"The Young Turks of Evangelism" is the whimsical name given by Editorial Associate Sherwood E. Wirt of *Christianity Today* to "a talented group of young ministers who may be on the way to becoming the ecclesiastical spokesmen of the next generation in our country." According to Dr. Wirt, they stress (1) a new concept about the nature of sin, (2) a critique of the Church's pretension to moral rectitude, and (3) a belief that the Church's voice is only one voice among many that speak for God. With genuine compassion, they suggest more than a "decision for Christ," declaring that liturgy and the sacraments offer real help in distress. They insist that the Church should spend more time listening to the world, seeking to understand it, and asking pointed and helpful questions of the world. It has its points when we desperately need a theology of evangelism. . . .

the cover

Dr. Cannon is dean of the Candler School of Theology, Emory University, one of Methodism's largest seminaries. A church historian and frequent overseas visitor, he recently toured Soviet Russia.



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COMMENT

Disciplines of Democracy

DISCIPLINE is not a well-liked word or a welcome thought and to link it with loudly-applauded "democracy" seems almost absurd. But, what are we to do when all signs (including a *Life* series on "National Purpose") prove that the two ideas belong together?

"Critics are saying," one writer reported in the series, "that we have lost our devotion to American ideals. They are saying that the individual American has lost his faith, his discipline, and his vitality." The observer, who is president of the Carnegie Corporation, entered a disclaimer, for himself, but he was quick to confess that "something is wrong. At the moment in our history when we need all our sense of purpose and capacity for sustained effort, we seem in danger of surrendering to a 'cult of easiness.'"

Another writer in the same *Life* series, puts it more pointedly: "Our excessive allotment of leisure in an affluent society is making dullards out of us. . . . We play too much and work too little. We over-eat, over-drink, over-sex, and over-play, but few of us are over-exercised."

If we Americans (and others, too) are to keep the democracy we have, not to mention climbing to higher levels, we must learn the demanding disciplines of democracy. But what are they?

First of all, we must have the nerve to define democracy for what it is—far more than the opponent of dictatorship, whether of peerage or proletariat. Democracy is a way of life founded on human dignity and freedom, a cultural-commercial-religious idea that sometimes finds expression in governmental forms, but is never confined there. It is more than a good word of politicians and party platforms in winning votes; it is a religious word, like "fatherhood" and "brotherhood." The voice of the people is not the voice of duty, but God is in democracy worthy of the name.

Then, understanding what democracy is, we must practice it, no matter how much time and tenacity it takes. Do we want peace? We must work for it. Do we long for the comforts of abundance? We must be willing to overcome the dangers. Do we crave freedom? We must be ready to pay the price—and a high price it is. We must not become too busy making a living, and building houses, and raising families to work for democracy on the grassroots as well as the alpine meadows levels.

We must recognize that democracy is to be shared, not hoarded. Peacetime foreign aid and technical assistance are only the beginning. Democracy has to do with ideas and purposes, methods and techniques of getting along with people. The underdeveloped and underprivileged (from our viewpoint) do not get this by looking, with open-mouths and outstretched hands, at our greatness or our generosity. And, after all, why talk about "national purpose" when we ought to be talking about world purposes or human purposes?

We must stop depending on our leaders to defend our democracy, because they cannot do it. We have our "father images"—Eisenhowers, Roosevelts, Lincolns; and one of the handicaps in the current campaign is that youngish candidates have difficulty posing as father "figures."

AUGUST 4, 1960

Election Day has lost its association with Father's Day. The time-honored custom of electing men to public office and then trusting them absolutely (with nothing more than an occasional wail from us about high taxes), belongs to the unlamented past. We are all in it, and when the Japanese cannot protect our visiting President and Castro gets after our sugar and oil companies, we cannot throw off the blame. If we are not in on the decisions, the fault belongs to us, and not to the Communists.

We must learn to use the weapons of democracy. The hydrogen bomb and the intercontinental ballistic missile are not among them; instead we find such democratic methods as cultural exchanges, diplomatic debates, summit conferences. The military means of national defense simply do not teach or preserve democracy. There is no democratic guarantee in a "balance of terror." And we should have learned some years ago that you do not fight a war "to make the world safe for democracy."

We must be sure that democracy at home is dependent on democracy abroad. This is not something we can keep for ourselves. And yet we cannot give it to any people, nor force or cajole them into adopting it. When we interfere in the internal affairs of other peoples, no matter how good our motives, we defeat our ends in trying to spread democratic know-why and know-how. As one professor put it in the *Life* series, "We are called to guide the world, not dominate it."

Since democracy and religion, especially Christianity, have come down the corridors of time together, we need to recognize their interdependence. Democracy is a faith that comes, as all faith must, from God himself, through his amazing grace. Our fathers knew it; we must learn it, and then apply it as they did.

There are difficult disciplines, but the unfinished business of democracy requires them. We must learn how "to endure hardness," as the Scriptures put it. And the first place to insist on a greater devotion to democracy is in the church itself.

—T. OTTO NALL

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The Soviet Challenge to Theological Education

A seminary dean finds Christian self-denial essential to offset Communism's strength.

By WILLIAM R. CANNON

IT IS FOOLISH, I suppose, to poise the ministry of the Christian Church in America like a balancing weight on the scales of hope of international peace and prosperity against the concerted energies of the Russian state. Yet this is precisely what I propose to do—and for a valid reason:

It is my conviction that the Christian religion promulgated by its ministry created whatever is good and great in this American nation. Contrariwise, Marxist-Leninist materialistic philosophy harnessed the energies of Russia and led a backward people from ignorance and superstition into a wide-awake existence in contemporary civilization. Therefore, Communist Russia is our greatest challenge.

The Soviet system challenges us first at the elemental level of social unity. It has succeeded in effecting a hegemony of diverse and various peoples. It has created a "united nations," indivisible, strong, and with no signs of breaking up. American ideas of liberty and justice are lacking and yet, strangely enough, the average Russian believes that he has personal freedom and is accorded justice in his relationship with other Russians and the Russian state.

At Stalingrad, I conversed at length with a young school teacher who said, in substance: "We do what we like, just as you in America do what you like. We are engineers, artists, laborers, professional people. We, not the state, make the decision. The decisive factor, however, is our competence to compete for what we would like to do, and only those who pass the tests can have the jobs of their choice."

In the Soviet Union, jobs are rated by the government according to their usefulness to society. Salaries are set in terms of the importance of the task. An engineer, for example, draws ten times the salary of a bricklayer. People naturally aspire for the more important, higher-paying jobs.

Of course the true Communist ideal

of every job being equated in importance with every other job, and all people being compensated alike (according to need, not ability) is as much an unreality in contemporary Russia as in the contemporary West. The Russian has no income whatever apart from his wages. His skill in his work and the usefulness of his work determine whether he is rich or poor, high class or low class, influential or unimportant. He inherits nothing, and he bequeaths nothing. He is sustained entirely by his own labor.

We fool ourselves if we think most Russians are dissatisfied or unhappy. For the first time in their history, perhaps, most of them feel they have a chance. There is no employment, no dire poverty. They honestly believe that what they get from society depends only on what they are able to contribute to society. "Give us a decade," they say to Americans, "15 years at the most, and our standard of living will equal yours. Give us two decades, and we will pass you!"

To meet this challenge, the Church's first obligation is to awaken our people to their obligations as workers for social unity achieved through the excellence of work. We cannot isolate our labor and management practices from the practices of the rest of the world. We cannot toler-

ate the erosion of the dollar caused by irresponsible increases in wages and prices, or our goods will be priced off the world market. We cannot permit long strikes such as the recent steel strike.

Even in prosperity we have not solved the problem of unemployment. It is the mission of the Christian ministry to convince our people that economic irresponsibility is immoral, and that value commensurate with cost is the basic requisite of any God-fearing people. The virtue we call thrift must be cultivated.

The Christian ministry, in summary, must become the conscience of our people. We must be made to realize that economic and social issues are of moral and spiritual significance. Only the ethics of the kingdom of God can preserve our freedom and guarantee the preservation of liberty and justice for all. And this requires prophets.

The Soviet system further challenges us in the realm of education, especially science and technology. In Russia, except for the bureaucrats, the elite are the scientists, scholars, and creative thinkers. Men who have brains and are willing to use them for the Communist Party are guaranteed fortune and fame.

Like the leaders of state, they are driven in fine cars with liveried chauffeurs. They have the best of whatever their land affords. And this status is reflected in the training of youth through the Young Pioneers and the Young Communist League. The best students are trained for key posts in the government. Those not selected will go on to become leaders in science and education.

Even their recreation is designed to teach. At Rostov-on-the-Don I saw the largest toy railroad in the world. It was usable. I got into a passenger car and rode for several miles. The engineer, conductor, brakeman, ticket agents, flagmen, switchmen were all children. That toy railroad corresponded in all details with the best rail system of the nation. Thus, the children's play was educational.

The Russian school system is rigid and



St. Basil's Church, Moscow, is a Russian Orthodox shrine.

demanding. Attendance is obligatory for every healthy child. Yet the system becomes progressively more difficult and, therefore, more competitive. Children are not automatically advanced from one grade to the next. After completing their basic education, they are separated from one another according to their ability and industry. By high school most find themselves in trade schools learning the skills of a specific job. The talented minority goes on to regular high school where every student must master a science, mathematics, and a foreign language every year for four consecutive years. The graduates compete in examinations for places in the tuition-free universities. The students proffer their payment in ability and hard work.

Russia challenges the theological schools of the United States to educate a ministry of seers—men who, by understanding and wisdom and example, can lead our people to a more creative system of education. A laboratory technician is not a scientist. The man who talks glibly and entertains an audience is not the scholar who writes books and adds something original and genuine to the knowledge of mankind. We must do far better than we are doing if we would outthink our materialistic, atheistic rivals.

We must rid ourselves of the materialism and atheism in our own system.

The Soviet system challenges us further at the point of our survival as a free, democratic, Christian people. Before it was a system of government, Communism was a philosophy of life. It is totalitarian. It takes possession of everything; it demands above all else the allegiance of the mind and spirit of man. The members of the party are all converts, zealots, and enthusiasts.

Religion is no longer outlawed in Russia. It is not against the law to go to church, but pressure is exerted in subtle ways. Boys and girls see that the leaders of society laugh at the Christian faith. In school they are taught that religion was a device used by the ruling classes of past generations to enslave the masses.

A rain came up while we were attending the Christian-Evangelical-Baptist Church in Moscow. Try as we would, we could not get a taxi or bus of any sort to come for us. We had to walk in the pouring rain to the nearest subway in order to get back to our hotel. That is just one way of discouraging church attendance, yet the churches are crowded.

Russians believe that our churches are controlled by big business, and their churches, both Russian Orthodox and

Christian-Evangelical-Baptist, are carefully regulated. The government owns all the churches and could close them all tomorrow. The churches dare not oppose the regime. During my stay I never heard a word of criticism from a churchman.

But Christianity always takes priority over any political or social order. Unless it does, it adjusts itself to whatever order or government happens to be in power. The Gospel must be lifted above society to challenge men to the design of the Kingdom of God.

THE RUSSIAN churches have never shown much interest in organization, but at present they are forbidden to engage in any organizational work. All philanthropy has been taken over by the state. The teaching function of the church cannot be exercised as a church function. Only as a priest visits in a private home is he permitted to talk about religion, and then only to members of the family. He cannot conduct study classes.

To be sure, Communism itself is a materialistic religion. With religious fanaticism, Communists deny themselves consumer goods to give their nation the machines of heavy industry. They live stringent individual lives in order that their nation may become militarily strong. They gladly deprive themselves personally as a people in order that their social way of life may triumph.

We cannot capitulate to such a man-centered religion, nor for that matter, to a theology which lays all emphasis on the actions of God and neglects the responsibilities of man. Religion, though of necessity it must be in the heart of the individual, will end unless it speaks from one person to the next and engulfs in its concern all the activities of society. Man's disorder can never express God's design. The design of God is for happiness and justice and peace to all mankind.

Ours is a blind ministry and ours a blind people, if we do not realize this and act on this realization. Our divine Master enjoined us to be as wise as serpents and as harmless as doves.

Once again, as in the days of early Christianity, free Christian people are called upon to outthink, to outlive, and perhaps even to outdie a totalitarian system. If we go on selfishly enjoying the prosperity our way of life has given us, we shall lose that way of life in slavery. But if we are willing and ready to deny ourselves, to put creative intelligence and hard work above all other mundane pursuits, and to exhibit through personal and social behavior the ideals of God's Kingdom, we shall find life in abundance for ourselves and for the world.

William R. Cannon is dean of Candler School of Theology at Emory University.

Worth Quoting

THE ONLY CHOICE before man is whom he wants to obey; never whether he wishes to be obedient.

—EMIL BRUNNER, *The Letter to the Romans*, (Westminster Press.)

WE SAY ALL the correct and orthodox things about Jesus in our liturgies, our hymns, and our sermons; but sometimes these do more to conceal than to reveal Him.

—SAMUEL M. SHOEMAKER, *Pulpit Digest*, (October 1959).

MAN DOES NOT invent and provide the resources for maintaining his physical life; he discovers them and appropriates them.

—EARL H. FURGESON, Wesley Theological Seminary, Washington, D.C.

FOR THE SAKE of an orderly world, good people have to live under the same conditions as wicked people, except that good people have a faith

and fortitude which makes them masters of fate and of adversity.

—ROBERT W. YOUNGS, *Town & Country Church*, Nov. 1959. (Reprinted from *Reader's Digest*.)

SOMETIMES . . . God answers our prayers in the way that parents do, who reply to the pleas of their children with "not just now" or "we'll see" or "I'll have to think about that for a little while."

—ROY PEARSON, *United Church Herald* (Nov. 12, 1959).

RELIGION is much more than poetry, but it is poetry. Religion is much more than a way of life, but it is a way of living. . . . Religion is much more than a way of seeing the world, but it is this.

—C. B. MARTIN, *Religious Belief*, Cornell University Press.

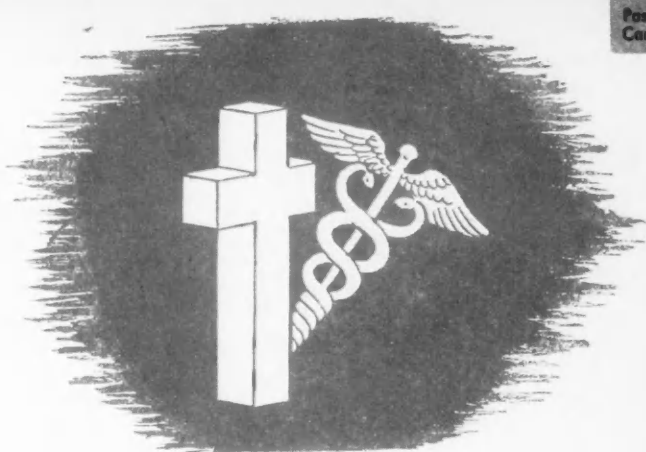
THE PRESENT trend in the world is always the providing of all the comforts and luxuries for the body and neglecting the needs of the soul. . . .

—HAROLD A. COCKBURN, *The Link*, March 1960.

BEING BOUND to the Law is captivity, being bound to the living Christ is freedom.

—EMIL BRUNNER, *The Letter to the Romans*, (Westminster Press.)

The



Minister's Concern with Health

By JAMES N. LAPSLEY, JR.

Health is a problem in the ministry which cannot be ignored nor made primary, but must be faced.

A CLAMOR of voice is seeking to tell the minister what to think and do about health—especially mental health.

These voices say he should be concerned about his own mental health and that of his parishioners, about the health of the marriages that come to his attention, about the health of the teen-agers, and about the health of the various groups in his church. He comes to feel that he must give attention to these health problems in order to hold up his head in the councils of his fellow ministers.

I recall an incident some years back when a prominent minister I know told a national television audience that there was no mental illness in his congregation. My young colleagues and I were scandalized by this statement, which seemed to us like Lot's failure to perceive the wickedness of Sodom. Though we would not have said so in so many words, we felt then that the goal of the ministry was certainly the promotion of health.

Other voices speaking to the minister concerning health come predominantly from certain theological circles. They emphasize the depth of man's sin and God's activity in redemption from sin. They make a radical distinction between nature and history, maintaining that health lies in the realm of nature, and is thus the concern of the physician, while history, or the existential aspect of the life of man, is within the province of the minister. For them, the minister is not

to be concerned with health or healing as such. Obviously the minister who tries to take this advice seriously is in for a rough time, whether the resulting anxiety be characterized as existential or neurotic.

The tendency is to take one or the other viewpoint seriously, and to reject the opposite. Either is faulty, for I believe that health must be considered to be one of the goals of the Christian ministry, but not the only goal. Finally, health must be subordinated to the ultimate goal of salvation.

The term health is not easy to define. Certainly, any definition must include mental health, and this raises questions concerning the meaning of "soundness" or "wholeness" when these terms are applied to a human being. The definition used here is: *the term health refers to that degree of basic potentiality for appropriate functioning which a given person has at any given time.*

From this definition we see that there is no such thing as mental health apart from physical health, and vice versa. Furthermore, it is a mistake to speak of good and bad health, for health refers to the relative soundness of the organism.

"Basic potentiality," of course, refers to the power of becoming or performing something. The potentiality which we have designated as health is basically to be seen in human organisms remaining essentially the same in certain respects and constantly changing in other respects. For example, two respects in

which it is necessary for the adult human being to remain essentially the same if he is to be optimally healthy, are his blood chemistry and the fundamental experience of himself or what is called his self-image.

Some of the basic writers in this area are Walter Cannon, with regard to blood chemistry; Carl Rogers, in regard to the component of worth in the self-image; and Erik Erikson, writing in the psychoanalytic tradition, with his emphasis on ego identity. A current discussion of these "psychosomatic" concerns, written expressly for ministers is found in *Spiritual Therapy* (Harpers, \$3.50) by Young and Meiberg.

In regard to those respects in which human beings must be constantly *changing* in order to be at their healthiest, the concept of development is most adequate to indicate the kind of change which must be taking place. "To develop" literally means to "unfold," and the unfolding of something that was there all along is one aspect of this process. But there is always a newness about development, too, in that what unfolds is never entirely identical to similar structures in other organisms, and hence the uniqueness of every person has a biological base. Unless there is some kind of development going on in the organism, as opposed to mere growth on the one hand (which may be malignant), and the mere maintenance of the organism on the other, which we have discussed under the heading sameness, the health of

550,000 and ALL YOURS

By MARGARET F. DONALDSON
*Director of public relations,
New York Area, The Methodist Church.*

CLICHÉS," said Bergen Evans in a recent article in the New York Times, "flourish in our speech like crab grass in our lawns."

Most of us nod sagely and think of friends or relatives and their impoverished vocabularies.

But even Mr. Evans agrees that it is not always easy to classify a cliché. Certainly excessive usage does not necessarily cause a phrase to deteriorate. Figures of speech that were once sharply illuminating may lose a measure of brilliance in time, but so long as they clarify rather than obscure meaning, they are useful.

Evans' observation that "the mark of a cliché is its intrinsic meaninglessness" provides us with the clue we need for spotting the man "who gets down to brass tacks, hits the nail on the head, doesn't beat about the bush, and knows the score."

Each profession develops its own semantic peculiarities, and the ministry is no exception. Sometimes, however, the ecclesiastical cliché—"clerché," we might call it—is so deeply hallowed by diapason overtones that a listener feels it irrelevant to wince at a meaningless phrase.

"All across this great church of ours," for instance. May one inquire precisely what the words mean? This may be termed an example of the preposterous preposition or, as one of our language condensaries might state it, the preposterion.

"From time immemorial . . ." What does that mean? "Time is of the essence," "in a very real sense," "comes alive," "a goodly number," "some 400 men," "suffice it to say," "stood him in good stead," these gems were culled from one sermon plus a rash of redundancies.

Some terms, once apt and imaginative, such as "frame of reference," "field of interest," "area of concern," "resource person," "mass media" are growing limp from over-use.

Words bear the responsibility of conveying meaning. With 550,000 available to us in English alone, surely we can select fresh, pungent ones that express precisely what we mean.

the individual concerned cannot be considered optimal.

The conception of functioning as employed in the definition refers to any coordinated activity which is at some level meaningful to the person performing it. It is to be distinguished from uncontrolled activity, such as persons afflicted with cerebral palsy might exhibit, but includes all kinds of behavior which might ordinarily be regarded as passive. For example, a person engaged in meditation or prayer can surely be said to be functioning in that his very stillness is a meaningful function showing his concern to let nothing interfere with his meditation, which in itself demands a great deal of cerebral activity.

By placing the adjective "appropriate" after the term "functioning," I have raised the whole question of values. Who is to determine what is in fact appropriate functioning? As Christians, we certainly have some very definite ideas on the subject, even though we might not be in full agreement.

In the first place, there may be a wide variety of functioning which is appropriate in a given situation on the part of a given individual. That is, health operates as an enabling factor and as a limiting factor. In the second place, there are many kinds of functioning appropriate to some developmental stages of life, but obviously inappropriate to other stages of life.

We do not expect the new-born infant to be able to talk, but if he does not begin to talk by his third year, we know that something is wrong. Likewise, when an adult begins to babble like an infant, we know that something is amiss with his health.

In the third place, appropriate functioning cannot finally be determined by whether it seems to enable the individual to adapt to his cultural environment, though this is relevant to an understanding of the meaning of functioning. In history are many examples of men who seemed fundamentally maladapted to their cultures, but who on the whole were healthier than those who were better adapted. The prophet Jeremiah is an example. In short, the issue of appropriate functioning can be decided only on the basis of man as man and not on how well he does in a particular culture.

Now, what are the implications of this view of health for the Christian ministry?

1. If health is to be regarded as the basic potentiality for appropriate functioning, then health is potential for the Christian life since this surely involves appropriate functioning, no matter how understood.

2. The minister does have a healing function to perform. The resources of the Christian faith, not the least of which is the dedicated and skillful pastor himself, are powerful healing agents. [See



James N. Lapsley, a Presbyterian minister, is a fellow in religion and psychiatry, Menninger Foundation, Topeka, Kan.

The Atonement and Pastoral Care, by Arthur L. Foster, CHRISTIAN ADVOCATE, March 17.]

It should be emphasized that the experience of oneself as essentially worthwhile and having a distinct identity through time and in the various roles of life are just as vital as the blood count for the health of the person. Hence, the healing which the pastor can effect in this area of self-concept is vitally significant. It should be added, however, that explicitly religious counselors are not the only ones who are able to heal in this dimension, for the secular psychotherapist works here too. The Christian faith provides no short-cut to healing, but it does offer a resource.

HAVING SAID that the minister has a vital role to play in healing, it must also be said that the minister needs to know when the particular kind of healing needed can best be handled by someone else. For this kind of knowledge there is no substitute for clinical pastoral training in a hospital setting with a competent chaplain supervisor.

3. Health must never be the main goal in the minister's work. This is true because health is only the basic potential. There is no guarantee that the healthy individual will develop a capacity for righteousness which is at the core of the Christian doctrine of Sanctification. Further, when the capacity for righteousness is fully developed, in our fallen world it often has an adverse effect upon health. The tradition of martyrdom in the Christian faith, begun by its founder, witnesses to the fact that the Christian must be prepared to give up some or all of his health for higher ends.

All this indicates that the minister must be prepared for study and training which will enable him to perform the healing function, and to recognize the possibilities and limits of what he can do for persons who come to him for help. And he must recognize that health is not the final goal of his ministry.

There may be complications involved in learning to love your neighbor as yourself.

THE SERMON CLINIC

The Two Sides of the Road

1 THE PARABLE of the Good Samaritan (Luke 10:25-37) has been considered to be the basic teaching of Jesus on the race question. On this particular occasion he had been teaching and there was a question. It was a trick question, asked by a learned lawyer, "Good Master, what must I do to inherit Eternal Life?"

2 A theological answer was sought. Jesus was expected to reply in compliance with the many laws of Judaism. Instead, he reviewed the case at hand in the light of a life situation. The question concerned love—the love of God was essential, true, but the love of man was also a necessity in order to enjoy the "fruits of the Kingdom." A man must love his neighbor as himself.

3 This was not too difficult for his Jewish listeners to understand. Loving another Jew was an easy matter. But, Jesus was not satisfied with his answer so he related the story of the Good Samaritan: A certain man was going from Jerusalem to Jericho (definitely a Jew) and fell among thieves who robbed him, beat him, stripped him, and left him for dead by the side of the road.

Two men passed by, both churchmen, one a priest and the other a Levite, or layman. If they noticed him at all, they were just too busy to stop—even to assist a fellow Jew. So they passed by on the other side. Fortunately, a Samaritan was also passing by who probably had no more love for a Jew than a Jew had for him. But seeing the injured form on the side of the road, he crossed over to give assistance. The urge to help humanity was there and the man used it. The Samaritan took the Jew to an inn and left funds to care for him until his recovery.

4 Jesus said in conclusion, "Which of these men was the good neighbor?" There could only be one answer.

5 The good neighbor policy has been preached on time and again; the theme of love has been used considerably; but I shall deviate from this thought and use something with which we are all familiar: "and when he saw him, he had compassion." If the priest had been on his way to the temple to perform his rites (according to law, he could touch noth-

ing) but he had completed his task and was on his way back. Likewise the Levite was leaving the temple, and we cannot excuse him for hurrying away. Both were on the same road with the injured man, but they saw only one side of it—the side which would not hinder their arrival home.

6 The definite unconcern and the negligence of the priest and the Levite are apparent. But should we criticize them too much? Do we not see a decided similarity of indifference in men and women today, although considered good churchmen in their own right, when it comes to ministering to those suffering affliction and persecution? If we are prone to neglect our own race and blood, how can we learn to be good neighbors to those on the other side of the road? If we would follow the teachings of Jesus, we must learn more of love and brotherhood.

7 The Samaritans, although the closest neighbors to the Jews, were despised and rejected by them and vice versa. We think we face an acute problem in the race question—we have no idea! In Jesus' day, a Jew rather than pass through Samaria, would travel miles out of his way in order to avoid conflict. But Jesus was wise in choosing a despised member as the hero of the parable. It started the people thinking. If a man on the other side of the road could exhibit love and compassion, a little self-examining wouldn't hurt them. Jesus knew this, he knew their thoughts, and today, he knows the thoughts of modern man.

8 The race question has become a crucial issue. We have only to read the newspapers to see accounts of envious happenings and atrocities around the country. Negroes are seized and brutally beaten and sometimes murdered by angered citizens, on suspicion, and in some cases for crimes they did not commit.

9 What is the solution? Have we one? Let me for a few moments present a commonplace view of the issue. There are two sides of the road, and there are two sides of the individual's life.

10 It was not God's intention that men should all be of the same race. If this were so, there would surely be no

distinction. But, again, color is only skin deep. Blood has no bearing upon the case whatever. As far as race is concerned, we are all of one blood, only our skin colors vary.

11 Our personalities determine, to a large extent, on which side of the road we travel. The personalities in men differ as much as night from day. Some men and some communities can readily assimilate themselves. In some communities Negroes and Caucasians live side by side in a normal manner. Children play together and enjoy each other's fellowship. In other places the exact opposite is the case. Rather than encouragement for Christian fellowship, regardless of race, color, or creed, brutalities are common and race wars occur.

12 But let us look at the other side of the road in this picture. Does harmony exist always among the people who are causing the conflict? What about their own home environment? Have they been taught to love or to hate the other race? Do they know the story of the Good Samaritan? Do they know Jesus Christ? Are they good citizens? Yes, personalities do make a difference!

13 And attitudes differ, too. Jesus Christ had too much to say about this side of life. We can draw a contrast between humbleness and boastfulness. It takes goodness, and perhaps greatness, to be truly humble and modest.

14 We see very clearly the humility of Jesus against the boasting goodness of the Pharisees. Jesus declared that the disciples had to exceed the Pharisees in righteousness in order to be children of the heavenly Father. The Pharisees were hard, critical, severe, and living examples of Jewish selfishness and racial pride. To them, the Jew, as God's chosen, was the only one worthy of existence. Jesus' familiar parable of the Pharisee and the Publican praying in the temple were lasting examples of humility and its opposite—boastfulness.

15 We must accept the American way of life. It is God's purpose that men must dwell together—traffic, people, communities. We must live in humility. Humbleness, goodness, and tolerance go together on the right side of the road. Sincerity is an attitude of the

Christian—insincerity, the attitude of the Pharisee. We are all familiar with the Pharisee standing on the street corner praying, to be seen by men; but the Christian bows his head and lays his problems at the feet of his heavenly Father.

16 On one occasion, Jesus and the disciples were passing through a village of Samaria, and they were hindered from going farther. James and John said, "Wilt thou have us call down fire from heaven and consume them?" Here is a clear-cut attitude of the "man in the street" and the attitude of Jesus Christ. There are those today who have no use for any race but their own and who would have the colored race wiped from the face of the earth.

17 There is Jesus Christ who exhibited love and compassion for even his enemies. Attitudes play an important part in the Christian's life, and the attitude of Jesus can go a long way toward solving the race problem. Receptiveness is an attitude of the Christian—discrimination is an attitude of the Pharisee. Allow me to quote from the Episcopal Address of 1952:

"To discriminate upon a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and by his character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion."

18 This is the attitude of The Methodist Church on the race question, and Christianity has derived this stand from the teachings of Jesus Christ. We must watch both sides of the road, and when a situation arises, cross the road to administer to human need, regardless of race, color, or creed. This is our heritage. This is the teaching of Jesus Christ.

19 The race question is a problem and every problem is composed of temporal differences. These are what cause disputes, conflicts, race wars, and hardships. Now, let us place these to the left of the road. We are all born in the image of God, and have been endowed with certain spiritual similarities, giving us access to the right of the road and, using these qualities in a manner pleasing to God is the only answer to overcoming our prejudices. Paul calls these qualities the fruits of the Spirit, gifts of the Father, through his Son, Jesus Christ.

20 Love—God reaching down to man as a "child of his"—man accepting this love and in turn "loving his fellow-man" in affection knowing no bounds regardless of race, color, or the excuses for doing otherwise. Applying the good-neighbor policy and the Good Samaritan incident.

21 Joy—we can all express joy no matter what our complexion. Some of

This sermon was preached by a supply preacher in a church on the Atlantic seaboard. The occasion was Race Relations Sunday.

The church, which serves a middle-class working group, will soon face racial integration, for Negro families are already residing within a few blocks of the boundaries of the community. No Negroes have yet asked for membership in the church, but questions are being asked.—Editors.

the greatest joys and the satisfaction of being children of God have been expressed through the singing of the Negro spirituals. A Negro who has found Christ puts everything he possesses into his religion.

22 Peace—this quality is available to everyone. Christians strive for peace of mind and satisfaction of soul made possible only through belief in our Savior, the Prince of Peace.

23 Long-Suffering—people of all races have known what it is to suffer. God is no respecter of persons. The Jew has been persecuted from the beginning of time. Do we not still see signs in front of exclusive resorts—"Restricted," and on occasion passing through a noted Jewish resort some years ago, I noticed a sign "No Gentiles Allowed." Is this the teaching of Jesus Christ?

24 Gentleness—this regards our treatment of each other. Are we looking for trouble or by expressing love, will we gain friends? This is something of which all are capable and should not be minimized.

25 Goodness—we can see a spark of Christ in an individual if we look deep enough. Some persons need an earthquake to bring it out, but God has placed it there and with repentance and prayer, this quality can be evidenced.

26 Faith—we are not of one faith, but we do believe. The Jew and the Negro believe in God and the Christian Negro, with us, believes in Jesus Christ. If we have faith in God and if we have faith in Jesus Christ, we must have faith in his teachings to live together as God's children. People of all races can have faith.

27 Meekness—a belligerent attitude makes for racial disturbances. Children of all races can play together and enjoy it. Men and women of all races are making names for themselves in the world of sports. If men and women can play together they can surely live together. A quality of meekness can solve this problem. We must take Jesus Christ seriously.

28 Temperance—I feel that Jesus Christ was more concerned with race integration than complete assimilation. Jesus practiced temperance rather than overindulgence. He was interested in

people getting along together, and in some sections of this country of ours, this is a long, slow process. Racial integration cannot be forced down a community's throat. This must be done through a program of education and experiment.

Life situations largely determine the results. Jesus faced the problem and we are still facing it. Temporal differences in individuals must change to a certain extent and their spiritual endowments must become more pronounced. But whatever happens, if we would Christianize the world and build a brotherhood as taught by Jesus, there must be integration and there must be harmonious living in communities where different races dwell.

29 To summarize, there are "two sides of the road" and there are two sides of the race question.

30 There must either be integration or disintegration. There must be integration of the races or disintegration of civilization. A house divided against itself cannot stand. We know all too well the downfall of the Rome of the Caesars, the Empire of Alexander the Great, the Master Race of Adolph Hitler and his Jewish purge, of Mussolini and the Italian supermen. We also know the Christian Kingdom of God, where the citizens live together in one fellowship, where race is unknown and love abounds.

31 The plan of God is for men and women to live together on the right side of the road, and this must be first evidenced in the Christian Church where conditions warrant it. The invitation must be given: "Whomsoever will, let him come—Negroes and Orientals, of course." If churchmen will not tolerate integration, how will it ever work in communities composed of all types of people?

32 The priest and the Levite, although the injured man was of their same race, evaded the issue—humanity was crying for help and they passed to the "left of the road." The Samaritan, knowing he was despised and no doubt, having little affection for the Jew, still found expression through his spiritual endowments, withheld his prejudice, and became acceptable in the sight of Jesus.

33 Which man was the good neighbor? There is only one answer—he who forgot his nationality, he who dispelled hate from his heart, he who looked on both sides of the road and only saw a job to be done and performed his task for service in Christ.

34 "And when he saw him, he had compassion. . . ." We all have grown to love this story, but would it mean as much to us if the hero were a Negro or an Asiatic? How does this change the picture in our life situation? What

(Continued on page 20)

The Soiled Clerical Collar

By MICHAEL DAVES

**Like a good layman,
a good preacher
needs a clean conscience.**

THE REVEREND Doctor John Wesley Pruden arrived at First Church precisely at 9 o'clock.

Miss Mary Meek, his secretary, snapped to attention as he entered the church office. They exchanged pleasantries. He strode into his study and shut the door.

He was now in what he called his castle, for he insisted that a preacher's study is as truly his castle as his home. Insulated from the outside world by sound proofing, the study gave him a chance to think in silence.

Before starting work he paused before his diplomas on the paneled wall. He almost bowed as he examined the most recent acquisition—an honorary doctor of divinity degree from a college to which he had financially contributed. With a satisfied smile he sat down in his large swivel chair. He turned the desk calendar to Wednesday, looked affectionately at the picture of his family and picked up a fountain pen.

He began to doodle thoughtfully.

After all, the "D.D." was no surprise. He had expected it since seminary. He had outdistanced his seminary classmates one by one. They had always said he would go far. He thought they had said it with a touch of envy. He was more than pleased that their predictions had come true.

But he never quite forgave them for a trick they had played on him in seminary. He failed a test in Hebrew because old Professor Grizzle resented his facility with translations. They hung a big poster in front of his dormitory room. It read, "Pruden's losin." They sang a ridiculous song about, "Poor, poor Pruden, finally caught by his sin." Well, he wasn't losing now. Perhaps he would be bishop some day.

In his nine years at First Church, Pruden had hired and fired six different associates. They were good men, for the most part, but had committed the unpardonable sin of questioning policy and



making suggestions. They had also gained too much popularity with the congregation.

The "intercom" buzzer sounded. Miss Meek informed him that Reverend J. William James had come. He was the new associate—at his post nine months.

He had already lasted longer than his predecessors at First Church. Formerly, he had been known as "John," but Pruden felt that having two Johns on the staff might be confusing. So the associate used his middle name. "J. William" was more distinguished anyway.

Pruden greeted James warmly. "What's on your mind?" the senior minister asked.

Carefully, the youthful associate backed into the reason for the call. When he first came to First Church he had been told to make suggestions freely, but, until now, he had refrained. He wondered whether a suggestion or two might be in order.

Pruden shifted uncomfortably. James persisted, "For one thing, there are the church finances. I am sure that most of the church doesn't realize how low our per capita giving is. Let's have an every-member canvass and really push giving.

"Furthermore, we need more church-school space. Couldn't we get a building program under way?"

"Prayer groups and visitation missions would help the spiritual life. . . ."

So went the James suggestions, but Pruden only heard a few words: Finances . . . building program . . . prayer . . . visitation. . . . He sat rigidly and began drumming nervously on the desk. At last, James stopped. Pruden forced a smile.

"Very good ideas, Bill. Glad to see you thinking. We'll take them under consideration shortly," he said as he deftly guided the associate to the door.

"Mind? Of course, I don't mind. After all, we're one big team, and we have to work together."

It took only five minutes to get rid of James, but considerably longer to dispose of his ideas. Already it was 10 o'clock. The suggestions would have been good if Pruden had thought of them, but as things stood. . . .

Loosening his clerical collar, he settled down to sermonizing. Staying in one church nine years is a hard job. He had tried rotating his sermons so that no one in the congregation would spot a two timer. After all, he reasoned, a minister needs rest and relaxation like everyone else. When he felt fresher he would write a brand-new sermon. And this week he felt rested and relaxed.

For two days he had been fishing for a theme. He had finally pushed aside the problem of the town's racial tension, which had bobbed up all week and had been hard to forget. But he could not preach on race. It was too hot, too controversial. He would select some subject like sin. Yes, that would be the title, simply, "Sin."

He wrote the outline and filed it in the middle drawer. The blank spaces would be filled in later. Usually, the filling in came on Saturday nights, as a matter of fact.

Even when he felt inspired, sermonizing was dull. He had run out of things that clamored to be said; he

Michael Daves is pastor of the First Methodist Church, in Addison, Tex.

merely talked. (One of the more outspoken members of the congregation had called his sermons "bed-time stories.")

There was just time now to look over the speech for the men's club. He had taken great care in his choice of material and construction. The club was an exclusive one, composed of businessmen. His topic was safe: *Community Responsibilities*. After carefully studying the speech, he laid the notes aside. He never used notes, thinking it more impressive if he had none. He also made it a practice to repeat the Scripture lesson completely from memory. Everyone marveled. In his nine years at First Church, he had tripped up only once.

Satisfied that he knew his speech, Pruden went into the adjoining washroom, combed his graying hair, brushed off his black clerics, straightened his pocket handkerchief, and adjusted his clerical collar. He noticed that it was slightly soiled.

The luncheon was delightful, exceeded only by the generosity of the club president's introduction. Pruden glowed inside when he heard that he was "an outstanding community leader, courageous, intelligent, and understanding." With every adjective, he swelled a bit more so that, when he stood to speak, his collar seemed about to choke him. Swallowing hard, he made a magnificent response to the president's "more than kind" remarks, and proceeded to warm up the audience by telling *Reader's Digest* jokes.

He placed his wrist watch on the speaker's stand at 12:30 o'clock. Plunging into his talk, he quoted the Declaration of Independence, the Constitution, Abraham Lincoln, the Methodist Social Creed, and his board chairman, who was sitting at the head table.

THE SPEAKER'S head moved from side to side like a man watching a ping-pong match. His smile never faded, except when he spoke of juvenile delinquency and atomic warfare. Then his blue eyes narrowed, his forehead wrinkled and his nose turned up as if he were smelling rotten eggs.

His gestures were magnificent. He lifted his hands in supplication. He clasped them behind his back, and stuck out his chest like a general with many medals. For emphasis, his fist banged the speaker's stand and shook every glass at the table.

Finally, 30 minutes later, he sat down, bathed in applause. This was what he missed most about the worship service on Sunday morning. There was no applause after the sermon, only a hymn.

After the luncheon Pruden put on his best Sunday smile and greeted the club members. He told them all the same thing: "You're looking well." "It's good to see you." His right hand was warm and the wrinkles in his face

seemed to smile. In fact, the wrinkles in his hand smiled, too. He knew few of the names, but that made little difference. He never remembered names very well—except of key people. He was more interested in abstractions.

Breathing heavily, he arrived at the church. Immediately, he asked Miss Meek to come in for dictation. She shuddered at the thought, for he was a very exacting man. She was hesitant to ask him to repeat anything, for this annoyed him greatly. Once he had become greatly upset because of a sloppy erasure.

He was a man of many moods, most of them bad. One day, he would arbitrarily change the office routine, the next day he would change the change. In letters, he would want himself referred to as the "minister," then the "pastor," then the "minister" again. He would change the filing system, the location of the desks and worship orders several times in a week.

Miss Meek had often heard the phrase "the machinery of the church." Why, he's "the machine of the church," she thought and laughed at the idea. He could be extremely warm on Sundays, and equally cold on Mondays.

But today he was in a good mood. His tone was conversational. Instead of pacing around the room, he sat quietly at his desk. He did not consult his watch. He dictated more freely, paused frequently, and even admitted that he himself, could be mistaken over the spelling of a word.

After Miss Meek left to type the letters a change took place in Dr. Pruden. He became a creature of self-pity. His shoulders slumped. His smile faded. The problems his associate had created still bothered him.

That budget! It was a formidable problem. Fearing that he might offend his members he almost never spoke about finances. An every-member canvass would be unthinkable.

Yet, more money had to come from somewhere. Maybe the budget could be cut. The associate pastor was getting \$4,500. If there were no associate and he shouldered the extra load, a new educational wing might be added, and paid for in ten years at the most. Not a bad idea!

Other problems were more difficult. Attendance at morning worship services had dropped sharply. And the church was far below its membership goals. No new members had joined in several Sundays. Filling commission posts had become almost impossible.

And such matters led him to wonder why everything happens to the minister. Surely, other professions had it easier.

He began pacing the floor, nervously cracking his knuckles. He wet his lips. His head was beginning to buzz. He took some aspirin and collapsed on

the couch, but the telephone broke his rest.

"Hello," Pruden said.

"Hello yourself, John," said the voice at the other end which he immediately identified as the district superintendent.

"Well, Ed. It's good to hear from you. How are you doing?"

"Fine. Did you have a good Sunday?"

"Great. The sanctuary was packed," replied John.

"Any new members?"

"We had a few," Pruden said, clearing his throat.

The conversation proceeded pleasantly. The district superintendent asked the pastor to speak at the district conference. He consented on condition that the superintendent would do him the honor of preaching "some Sunday soon."

HOSPITAL AND home calls occupied the rest of the afternoon. Visiting, he thought, was a waste of time. Until he devised a plan for detaching himself, visiting had been unbearable. Now he could listen about Aunt Lily's arthritis, or Joe's operation, or the political climate with comparable ease. His face would be all interest, and his mind would be outlining the evening sermon.

There was really an art to this, he thought. To assist him on these absentee visits, he used stock phrases such as, "Fine, I'm glad to hear that," or, "The Lord will be with you and keep you in times of trouble."

His stock phrases were supplemented by a smooth ministerial manner that had been cultivated since seminary. Unfortunately, he never heard the descriptive reference which labeled him as being "holier-than-thou" and "God's gift to man."

That evening he spent quietly at home with Martha and the children. They watched television most of the evening. Then the children left to study, Martha went to do something in the kitchen, and John read.

Time came for family devotions. Routinely, all marched into the living room. Each said a sentence prayer and waited, like a Sunday congregation, for Dad's reading of the Scriptures. He turned through the Bible at random, and began reading 1 Corinthians 9:26, 27:

I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

A thoughtful look fell over the round face of Dr. John Wesley Pruden. What an appropriate text, he thought. Slowly, he looked up from the Book and said to his wife, "Well, Martha, that's one thing we can thank God for. The fact that I haven't become disqualified preaching to others."

"Yes, John, dear," said Martha indulgently. It was then that she noticed that his collar needed cleaning.

Creative church-school teaching can become a reality.

Ministers: Train Your Teachers!

By L. Paul Neuffer

AS THE FAMILY approached the church school the three-year-old darted toward the door and tried to open it. A helping hand swung it wide for her and she ran down the hallway to the nursery. Her smiling parents explained, "She can't wait to get to church school."

Two years ago it was a different story. The three-year-olds then used the bare kitchen as a nursery with untrained baby-sitters for a staff.

Now the new room is properly equipped, and there is a trained staff, one member of which has been recognized by the General Board of Education as a certified laboratory instructor. And the Conference Board of Education has made this particular nursery department an observation center to which nursery teachers come for consultation.

During the same two years a kindergarten teacher, a junior, an intermediate, and a senior teacher gained certification as laboratory instructors. Their departments have been qualified as observation centers.

It is no exaggeration to say that a similar transformation can occur in any church school. A program known as the Departmental Training Plan was devised by the minister to develop teaching skills in the entire teaching staff. This was only part of that over-all plan.

As any program for Christian education must, this one centers on the minister. He is responsible for teaching and preaching in his church, but he has only a limited amount of time available for

this educational phase of his total work. He must use his time and energy as efficiently as possible.

Most ministers who fail at this point do so because their approach is haphazard. Training meetings are poorly attended. The teachers who need training do not come. "People are not interested in learning to teach," is a common plea. "They do not have time," is another. And the church school becomes the "wasted hour" of the week. Most of all, many ministers think they cannot change the situation.

It goes without saying that the church school should be as efficient and as well equipped as any good public school. It should be adequately staffed with trained teachers. Actually, because of low teacher-pupil ratio, more creative learning experiences in proportion to the time spent can be expected in the church than in the public school.

The departmental training plan works this way: The minister spends up to ten hours each month, department by department, working with and training his teachers to teach.

"But I do not know anything about teaching nursery children," said one minister. (Probably no one else in his congregation did either!) That situation is easily remedied when the minister attends a laboratory school or when, on his own, he studies the fundamentals of good teaching. By taking some time for research, perhaps during the summer, he can acquaint himself with basic texts, manuals, equipment, and visual aids for every age group. With even a limited background he is ready to begin his departmental training plan.

Suppose we start with the nursery department. After clearing with the general superintendent of the church school and the Commission on Education, the minister begins. He invites all the teachers in the nursery department to a meeting to see a filmstrip and to talk about some plans for the nursery. (Going into lengthy details beforehand may discourage some teachers.) The meeting may safely last an hour and a quarter.

In addition to having every member of the staff present, the minister should recruit one associate for each regular. The manual, *The Church Plans for Nursery Children* (Maggie May Burrow, Department of Christian Education, P.O. Box 871, Nashville 2, Tenn., 25¢), offers the proper ratio between teacher and pupils.

At the first meeting the minister shows the dramatic filmstrip, *The Great Adventure* which lifts the role of the teacher to an exciting level and opens areas which teachers will want to explore to increase their skills. He conducts a discussion on the filmstrip using the "Goals and Materials for Christian Teaching," chart and manual. He lists the areas where the teachers feel they could use help.

Invariably, these fall into six general headings: purpose, understanding the pupil, teaching methods, rooms and equipment, resource material, and unit and lesson planning. The minister suggests that he will be willing to spend time with the teachers in studying these areas. He promises seven more meetings for intense study during the remainder of the month. Then he and the group work out a schedule of meetings, making sure that all teachers will be present at all meetings. If one cannot attend, the meeting should be cancelled and rescheduled. If someone misses, the material should be made up.

A rough outline of an eight-session unit plan for training nursery teachers appears on the next page. Obviously, it can be adapted to individual needs.

The same general unit plan may be developed for all departments through adults. There is an abundance of material for each group; the problem is selecting the right tools for a given situation.

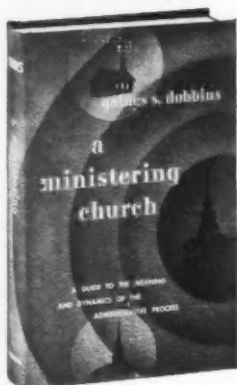
In addition, the minister will want for his own personal use at least one basic background book for each department. For nursery, *Religious Living with Nursery Children*, by Phoebe H. Andersen (Pilgrim Press, \$2.50), is recommended.

Using this departmental training plan month after month guarantees some interesting results. For one thing, the minister sees the fallacy in the idea that Sunday school and church are somehow in competition. Furthermore, by forcing himself to read manuals and text books, he deepens his own understanding of Christian education. Most important, he

L. Paul Neuffer is pastor of Market Street Methodist Church, Williamsport, Pa.

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works closely and systematically in a small group relationship with the most important group in his church—the teaching staff. This personal contact always opens counseling opportunities which would otherwise be unavailable. It offers suggestions for preaching. One minister using the plan said, "This is the most important thing I've done in my ministry."

But what happens in the church school? The morale of the teaching staff is raised as teachers become skilled. As teachers in a department plan and work together, they develop a spirit of co-operation; the defeated attitude is gone. With the recruitment of associates, trained replacements are always available.

Pupils see a prepared teacher and an equipped room; they know they have come to learn something important. Discipline problems cease with planned activity, and attendance increases—not

because of gimmicks and rewards, but because of the inspiration of creative teaching.

The departmental training plan is not an end in itself. After a year the teaching skill of the average teacher is raised and doors are opened to more learning opportunity. Teachers become eager to attend laboratory schools. Leadership education schools have greater meaning because these teachers have a background. There is always the joy of sharing new-found knowledge with teachers from other churches.

Though this plan stresses teaching methods, later it can be used to develop the faith of the teacher by setting up a planned course on Christian beliefs. The secret is in the systematic and intense approach.

The day of the unskilled church-school teacher is gone. Ordinary persons can become extraordinary church-school teachers. Ministers can train them.

UNIT PLAN FOR NURSERY TEACHERS

Session	Purpose	Resources
I	To inspire teachers to want to teach; to introduce plan.	FS— <i>The Great Adventure</i> (1) Chart and Manual— <i>Goals and Materials for Christian Teaching</i> (2) Manual— <i>The Church Plans for Nursery Children</i> (3)
II	To understand the nursery child and to discover how he learns.	FS— <i>The Nursery Child and the Church</i> (4)
III	To create a vision of a well-planned program for nursery children.	FS— <i>How Persons Learn</i> (1) Pamphlet— <i>Helping Children Learn</i> , McLester
IV	To learn the fundamentals of space and equipment for nursery children.	FS— <i>Making the Most of Rooms and Equipment</i> (1)
V	To become acquainted with resource and lesson materials for nursery.	Complete lesson and resource material for the nursery department. (5)
VI	To begin to learn how to plan a unit and session.	FS— <i>The Teacher Prepares</i> (1)
VII	To discover the nursery child's capacity for worship. (Follow through on unit and session plans)	FS— <i>The Teacher Teaches</i> (1) (<i>Guiding Children in Worship</i>), Towner
VIII	To plan for home-church relations with parents. Check session plans.	FS— <i>The Growing Teacher</i> (1)

1. Filmstrip with record from the Leadership Audio-Visual Kit. Order from The Methodist Publishing House or from your Conference Board of Education.
2. Order free from Department of Christian Education, P.O. Box 871, Nashville 2, Tenn.
3. Available also for kindergarten, primary, and junior departments from Service Department, General Board of Education, P.O. Box 871 Nashville 2, Tenn.
4. Filmstrip with record from Children and the Church Series also available from The Methodist Publishing House. See the other titles in series
5. See Resources for Leaders of Children (190-BE), free, Service Department, General Board of Education.

HELPS for Half-Baked Heretics

By ROY C. DeLAMOTTE

WHAT TO DO WHEN THE WITCH-HUNT STARTS,
OR . . . YOU MAY REALLY HAVE SOMETHING IN COMMON

THE CURRENT revival of McCarthyism, and the effort to silence liberal pulpits with the cry of "Communism!" leads me to offer the following half-baked suggestions. Most of these have been proved under fire—by trying the exact opposite.

1. Accept the absolute inevitability of persecution. A man's deepest convictions, those he could never betray, are in a sense his destiny, and he should accept his fate as an honor, not an outrage. If you address an un-Christlike world with vigor enough to endanger its pleasures, prejudices, follies, and interests, you can look forward to a reply at its earliest convenience. Wailing, "This is all so uncalled-for!" is not just unhelpful; it's untrue.

2. Fight on one front only. Answer the Red smear by bringing your critics back to the subject—integration, world peace, labor-management, or other. When you dash out yelling, "I'm for integration!" you have company—a large and respectable company. When you dash out yelling, "I'm not a Communist!" you have nothing but trouble—plenty of trouble.

3. Pastor your flock by building on every possible point of honorable agreement, sacred or secular. The average person has difficulty following complex theoretical accusations, but he can instantly grasp sincerity, humility, courage, and a Christ-like spirit. If a layman loves you, he will automatically discount false charges against you, and will even put up with your unorthodox ideas in the same way that you put up with your wife, even though she snores.

4. Focus on your work, not your fears. (And it is a terrifying experience to see one's future usefulness and entire career imperiled by wild and groundless ac-

cusations.) So concentrate on that next sermon, that pastoral call, that building program. Involve your imagination and emotions in the details of your high calling. The soldier who thinks about his job forgets to be afraid.

5. When reviled, revile not again. Try to pray for your accusers and to love them and do them good. McCarthyites are sometimes so fearful they suspect even kindness as possible evidence of diabolical Communist deceitfulness, but at least the effort seems to save one from vindictive anger and to leave a better Christian conscience.

6. Keep in touch with your superiors and your connectional wise men. These are an invaluable source of counsel, contacts, perspective, reassurance, and spiritual strength! For when the McCarthyites yell, "Charge!" even ecclesiastical big wigs start to pray.

7. Know yourself. Public slander may wound us so exquisitely because it touches a free-floating guilt. Though we may not have lapsed in our loyalty to freedom or democracy, we may often have lapsed in our loyalty to Christ, and may have forgotten that fact or repressed it, thus living in a blind self-righteousness. If we are more humble because we are more honest, we might be much less sensitive.

8. Keep your sense of humor at all times. It's not just that a good laugh breaks unbearable tensions; a sense of humor is the key symptom of a mind detached enough to be perceptive, to remain clear, and to make objective judgments rather than uttering anguished cries of pain.

9. Keep trying to understand the minds and hearts of your critics. The effort will save you from anger and hatred, and the intellectual exercise will distract you from their frightening irresponsibility. Understanding leads to compassion, and compassion can preserve our pastoral concern. Such men may well be

made irrational and insecure by the same kind of heartaches, private follies, and unmanageable pressures that distort us all.

10. Don't believe stereotypes—even about heresy hunters. The average liberal's image of his foes is a baseless caricature devoid of humanity, warmth, and pity, and betraying scant power of observation. What he calls lies and slanders these men often believe with unimpeachable sincerity; for example, that the Negro's unhappiness with injustice is Communist inspired, that political liberalism is no different from Communism, that the ministry is infested with Reds, and so on. The liberal completely overlooks the desperate sincerity of his attackers, their willingness to labor and sacrifice for a goal beyond themselves, and the burning vision which makes understandable, if not excusable or even effective, the McCarthyites ironically Marxian ethics: Our goal justifies our methods.

Also overlooked is the bewilderment and frustration they experience when confronted by the immovable inertia of mankind. It may be of some wry consolation to the minister whose sermons fall on deaf ears Sunday after Sunday that the poor McCarthyite who whispers, "He's really a Communist sympathizer!" finds his own message greeted by the same soft snore.

The witch-hunter, you see, is your brother under the skin. He may not understand America, but he is concerned for her, while most citizens are not. He may be on what you consider the wrong side of all the larger issues, but he is aroused about them, while most Christians are not. He, too, is trying to save an unwilling world before breakfast and is finding his progress agonizingly slow.

It's really too bad that we cannot communicate with him—at least long enough to say,

"Pal, I know just how you feel!"

Roy C. DeLamotte is pastor of the Louisville-Mentor Charge, Louisville, Tenn. He is also a free-lance writer.

A PANEL

The Importance of Pastoral Calling

Purpose in Calling

By S. DUANE BRUCE

First Methodist Church, Perryton, Tex.



THERE are many purposes for pastoral calling. One is to get acquainted in a new parish. The pastor coming in can become aware of the needs of his congregation and determine how they differ from those of

other parishes. Calling to become acquainted helps establish rapport at an early stage of the new pastor's ministry.

Another purpose is to help the sick and their families. A wise pastor forms a technique for ministering to these people. He becomes alert to their needs and problems. He discovers the ways in which sick people are different from those who are not sick. [See *The Minister's Concern with Health*, page 7.]

Sorrow affords an open door of ministry to bereaved families. In many instances the pastor can talk with people at such a time as at no other time in their lives. Through this he is able to keep a door open for further ministry to them. And this suggests another purpose for calling.

The ministry to elderly people is often overlooked, but here is a real ministry that needs to be re-evaluated. Listening to the problems of these people—listening to their experiences in the yesterdays—listening to their accomplishments and their failures—making them feel cared for and wanted at the eventide of life is a whole ministry in itself.

Still another purpose of calling concerns those who move. Each year some 35,000,000 Americans change residences. The pastor has a real opportunity to serve as he faces the typical needs of moving families—their insecurity, loneliness, frustration, fear.

Surely we want to have a system about our pastoral calling, but let us not for-

get that whenever we meet people we bring an influence to bear on them. There is a well-known story of St. Francis of Assisi. Stepping down into the cloisters of the monastery one day, he laid his hand on the shoulder of a young monk and said, "Brother, let us go down into the town and preach." So they went forth, the venerable father and the young man.

They conversed as they went down the principal streets, through lonely alleys and lanes until they finally found themselves back at the monastery gate once again.

"But, Father, when shall we begin to preach?" the young man asked. And the saintly Francis is reputed to have said, "My child, we have been preaching. We were preaching as we talked. We have been seen, looked at, our behavior has been remarked, and so we have delivered a morning sermon.

"Ah, my son, it is of no use that we walk anywhere to preach unless we preach as we walk."

And such is pastoral calling that is worthy of the name.

A Job for All Hands

By JACKSON BURNS

St. Paul's Methodist Church,
Cedar Rapids, Iowa



ROBERT FROST has a poem, entitled *Departmental*, in which he discusses the habits of ants. After a death is reported through the proper channels, an ant "whose office it is to bury" appears

and deals with the situation with neatness and dispatch. Only those whose business it is to handle such matters show any interest. Says the poet:

*It couldn't be called ungentle.
But how thoroughly departmental.*

The danger in any large church is that its operations become so "thoroughly departmental" that the warm, human touch is lost. In a church with several ministers, there must be a precise division of labor. Each minister must have carefully defined responsibilities.

Normally one minister is designated by some such title as "minister of visitation and evangelism." He would naturally be expected to do more calling than the others. But every minister on the staff should also feel that calling is a part of his responsibility.

In discussing the work of Henry Sloane Coffin as a parish minister, Morgan P. Noyes has written the following in *The Ministry* (Charles Scribner's Sons):

"When he came as a young man to the pastorate on Madison Avenue, he began to call upon the households of the neighborhood. He never slighted that aspect of his ministry, even when other burdens grew heavy upon him. As the church staff grew, he saw to it that visitation was included as a major part of each worker's task, but he never reduced his own share of that part of the church's work. To the end of his pastorate he made more than one hundred calls a month."

This paragraph should make many senior ministers in large churches blush with shame. More important, it should serve as an inspiration to go and do likewise. It cannot be said too emphatically that every minister on the staff should consider it his business to do parish calling. Several years ago when Bishop F. Gerald Ensley was minister of North Broadway Methodist Church in Columbus, Ohio, he established the rule that every minister on the staff should make at least 20 calls each week.

In planning the calling there are several categories of persons to be considered. There are the hospital patients, the critically ill at home, the chronically ill at home or in nursing homes, the shut-ins whose movements are restricted by age and infirmity, those facing some special sorrow, and all others who have needs, but whose special needs may not be known. A rule of thumb might be that hospital patients should have a call every day; the critically ill, at least once a week, and oftener as crisis draws nearer; the chronically ill every two weeks; and the shut-ins, every month. The membership secretary should serve as a clearing-house to draw up lists of calls to be made at given times by the ministers.

In those churches with two or more

ministers, it is wise for the ministers, at regular staff meetings, to share reports of their calls and to discuss by name those persons who are in the most critical need. Then the proper strategy can be determined.

General calling on the total membership should proceed according to a plan worked out by the minister of visitation and evangelism in consultation with the other ministers.

The minister of Christian education should probably do most of his general calling as it relates naturally to his education program, with special emphasis on getting well acquainted with the members of the Commission on Education, the church school teachers, the youth counselors, and all others directly related to the program of Christian education.

The minister to youth might major in calling at the homes of all members of the youth division.

Whether the minister of music is ordained or not, he can frequently do very effective calling in the homes of choir members.

It is important that all persons who do pastoral calling should give serious thought to the content of the call. As I write I have just come from a call in the home of a woman whose husband died, suddenly and unexpectedly, about two weeks ago. She is a woman with many friends and she has had a succession of callers. But she admitted to me that many of the calls had been a burden to her because the callers spent their time in spritely small talk and did not really face the problem which was breaking her heart.

Of course the caller should not be grim, and he should not be too abrupt, but sooner or later (preferably sooner) he should lead the talk around to something vital. If the conversation in a pastoral call deals only with the state of the weather and with local gossip, it is too trivial to be worth very much.

Laymen should be enlisted and trained to take a significant part in the calling program. Carefully selected laymen can be very helpful in calling on the sick and the shut-in. There should be an annual visitation by laymen upon the entire membership.

A lay visitation evangelism program is, of course, indispensable in almost any church and especially in a large church. The enlistment and training of lay evangelists and the guidance of the evangelistic program is one of the major responsibilities of the minister of visitation and evangelism.

Lay visitors should always be carefully chosen—they should not be recruited by a general invitation. And they should always be carefully trained before they are sent out. The minister who properly chooses and trains his callers can multiply the impact of his ministry a hundred-

fold. But a haphazard program of lay visitation, where unsuitable and untrained persons merely go out to get a name signed on a card, is of doubtful value.

A Faith for Our Works

By CHARLES E. RICE

Christ Church (Episcopal),
South Pittsburg, Tenn.



THE PROBLEM of pastoral visitation, like every other pastoral work, is a theological one. Any part of the ministry, including the pulpit, can become a dreaded chore if theology has not properly

structured the task for faith.

The faithful pastor would not need exhortation to pastoral calling if the enterprise were shown to have vital theological proportions. When a physician calls at a house both he and his host know the character which the visit must take. The pastor needs similar clarity in his relationship in the homes of the parish. He should know why he makes pastoral calls, and his people should also know.

In rural areas and small towns, the pastor is looked for. If he does not visit some will mark him as unfriendly and aloof. The supersensitive member may even boycott the weekly worship unless the preacher stops by for a neighborly chat.

This desire does not necessarily express any profound appreciation of the pastoral office. It may just be a cultural commodity. The host might unconsciously covet the social status value of having the minister in his home. In rural America the pastor is still the "parson," that is, the person of a community in a sense in which he is not in the metropolitan climate.

The suburban churchman, especially in the East, already knows a culture where social status can exist without a personal acquaintance with a pastor. Only an official relationship with some "man of religion" is expected. If the pastor is given pre-eminence at any sophisticated affair, he is there simply as a professional religionist.

The same holds true in the middle-class home. The split-level house he may enter often symbolizes the understanding with which he is received. He is welcomed as an emissary from the "religious side of life." As this compartment of life is gradually displaced by the rising tide of secular living, the minister

is less and less expected if not less welcomed.

The presumed demand for pastoral visitation, then, is not simply a ground swell of faith calling unto the deep of the ministry. Even if the pastor is wanted as "the parson" or as "the man of religion," he may not be understood as pastor. The pastoral relationship to a people presupposes some common ground of faith in a way that the missionary or evangelistic role does not. Church theology must provide some mutual understanding of function, if pastoral calling is to be spared a banal fate.

It has been said that the pastoral door-to-door assault is needed to amplify the humanity of the preacher. There is the stale homiletical epigram about the preacher invisible on weekdays and incomprehensible on Sundays. But how about the fellow so trite on Sundays that his invisibility is coveted during the week?

Let us be clear here. We cannot preach the Incarnation without sharing God's incarnate life. But the principle of Incarnation is infinitely more than mere circulation. The pastor does not deduce his message of true humanity from intimacy with the flock. The primary source of his knowledge about humankind is found in Jesus Christ and him crucified.

The Gospel of Christ brings humanity to the pastoral function, rather than the reverse. Again, we turn up the need for a genuine theological dimension for pastoral calling. Otherwise, it will not lend itself to edification of pastor or people.

The final result is the promotional value boasted for visitation. There is a more logical case here, however, than in the other two reasons suggested. There certainly is some correlation between the well-trained parish and the well-filled pews.

Certainly if a pastor expects to build himself a church, he personally becomes the best salesman for the job. The sheer boldness of this approach leads us to plead for an adequate theological purpose for calling. The advertising industry may base its advantage upon the adolescent weaknesses of every adult. The Church of God surely need not exploit persons in order to redeem them.

If we would pursue the good office of a Christian pastor we shall subject every phase of it to the structures of a theology of the Gospel. To be sure, we are to be "fishers of men," but equally certain the Gospel teaches that men are more than fish.

The pastor is called to the high task of exploring with a people of faith the unsearchable riches of Christ that together they might express to all the world the inexpressible gifts. It is in this dimension that the pastor will learn daily why Christ did not die of boredom or exhaustion.

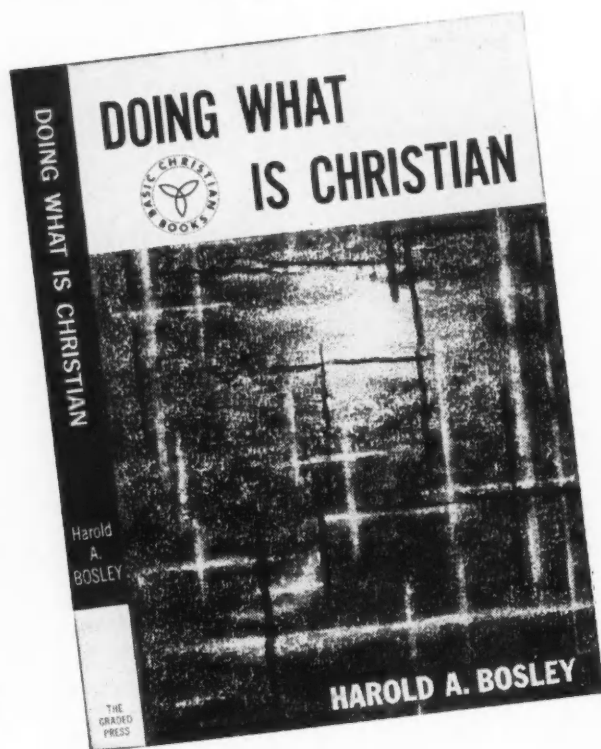
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Books

of interest to pastors

A Roman Catholic in the White House, by James A. Pike. Doubleday & Co., 188 pp., \$2.50.

Reviewer: HAROLD A. BOSLEY is pastor of the First Methodist Church in Evanston, Ill.

I predict that one of the most wholesome, long-range effects of the current political campaign will grow out of the reluctant acceptance of the idea that religion must be considered an important political fact. To be sure, there continue to be news analysts who would play it down. And there are radio commentators, like Chet Huntley, who, when commenting on the pending Wisconsin primary, feigned a pained expression and said he would not even mention the religious issue because, "We hope we have become too mature for that sort of thing." But the Wisconsin voters and political leaders were not too mature for it. Every news release about that primary has stressed both the reality of a strong Catholic vote for John Kennedy and the obvious stirrings of a Protestant vote against him.

We owe Bishop Pike and his colleague, Canon Richard Byfield, a vote of thanks for furnishing a short, well-documented, and exceptionally readable book on the implications to be considered in thinking about a Roman Catholic in the White House. To say that the book is timely is an understatement.

Bishop Pike is eminently well fitted to write it. Born and reared a Roman Catholic, he was trained in law at Yale and taught law at Catholic University and George Washington University before leaving the Roman Catholic Church and being ordained in the priesthood of the Protestant Episcopal Church in 1946. He then served as Chaplain at Columbia University and as Dean of the Cathedral of St. John the Divine in New York City before being elected Bishop of the Episcopal Diocese of California.

The bulk of the book is devoted to a critical appraisal of the official view and the unofficial American interpretation of the Roman Catholic Church's conception of the proper relationship between church and state. Actually, the two are poles apart both logically and in actual history. Between them thoughtful men must choose.

Bishop Pike is fair and cautious on

this matter—too cautious, it seems to this reviewer in the conclusions he draws from his survey.

He asks and answers the question, "A Roman Catholic for President? It Depends." He leaves it there, yet the facts marshaled in the preceding pages of his book provide a fuller answer: "It depends on whether the Papacy will acknowledge the American interpretation to be the official position of the Roman Catholic Church for its members who are citizens of the United States." If Bishop Pike will enlarge his conditional acceptance to include this longer interpretation of what it "depends" upon, I will go along with him in it.

The temper of the book, the tenor of the discussion, and the dispassionate way in which sharply controversial issues are presented, make this one of the most unusual as well as the most provocative books in the current scene. It ought to be owned and digested by every minister and layman who seeks to be an effective participant.

Creative Imagination in Preaching, by Webb B. Garrison. Abingdon Press, 175 pp., \$3.

Reviewer: PAUL LAMBOURNE HIGGINS is pastor of Hyde Park Methodist Church in Chicago, Ill.

This book has a distinctive approach to preaching. It is rightly named. The author, pastor of the Robert Park Methodist Church, Indianapolis, Ind., has a fresh and novel way of stressing the part the imagination can play in sermon preparation. He makes no attempt to deal with the classical elements of homiletical craftsmanship found in the books of Phillips Brooks or W. E. Sangster, but what he says on his chosen theme is lively and helpful.

Without minimizing the importance of literary illustration, Dr. Garrison is chiefly concerned with stressing that personal experience gives preaching its greatest vitality. Preaching from the Bible is most effective when it is based less on academic commentary and more on the individual minister's own searching of Scripture under the influence of the Holy Spirit. Valuable suggestions are given on how to find illustrations from one's everyday living, and how these can be collected for later use.

The usual dangers of professionalism and organizational activism are mentioned. The author emphasizes the importance of the minister's spiritual life and commitment. Secondhand preaching is never inspiring. How right he is in saying the church needs preachers who know God in their own lives. Pointing to the value of the inner springs of feeling, Dr. Garrison asserts that "emotional commitment is a source of power that has neither equal nor substitute." In the last analysis it is only the man who knows Jesus Christ in his heart and mind and soul who can effectively tell others of the unsearchable riches of the Lord.

The Incarnation, a study of the Christology of the Ecumenical Creeds, by Bjarne Skard. Augsburg Publishing House, 184 pp., \$3.50.

Reviewer: FREDERICK HERZOG is associate professor of systematic theology at Duke University Divinity School.

This is a history of the development of the Christological doctrine from Apostolic times to the Athanasian Creed. It covers a period of 500 years of church history relative to the dominant problem. In the main the story is told in terms of the dogmatic controversies of the church with the Docetists, Ebionites, Modalists, Adoptionists, etc. It was written in Norwegian by a man introduced as the foremost patristic scholar in Norway.

The author is convinced that he has chosen an important subject. Although the Church after the completion of the Christological dogma had to wrestle with doctrines of the atonement, of justification, sanctification, *et al*, it still had to state who Jesus Christ is. The author believes that the ecumenical creeds sufficiently present the truth also for our age. We need not construct new confessions of faith.

Undoubtedly the subject matter of the book is most important. The secularism of our churches, the superficiality of much that passes for Christian faith, the obvious softness of the Christian ethos, all this may be traced back to a failure to grasp who Jesus Christ is. The author succeeds in showing how the early church did not shun the labor of thought to arrive at a clear position.

However, the book seems to imply that all we need to do is to rethink and to repeat the ancient formulas of faith. This is a questionable position. As long as there are still people who assume that their existential situation is not different from that of the early church the creeds may still prove to be relevant. Nevertheless, the ancient formulas of faith, especially the Nicene, the Chalcedonian, and the Athanasian creeds use language which is indicative of a peculiar experience of existence and a corresponding philosophy. Their content was relevant to their times. Our existential experience

(Continued from page 10)

think you of Christ? What think you of racial integration?

35 There are two sides of the road! On which side of the road are you traveling—the way of the priest, the Levite, the way of the racial intolerant individual, or the way of Jesus Christ, the Good Samaritan, the Christian churchman? “*And when he saw him, he had compassion. . .*” and when we are brought face to face with those of other races, O Christ, teach us to show our love and compassion on them!

COMMENTS

by JOHN C. IRWIN, *professor of preaching and dean of faculty, Garrett Biblical Institute, Evanston, Ill.*

WE CAN COMMENT upon *Two Sides of the Road* in two ways: first, as a sermon, and then as a controversial sermon. Since the latter is of major interest, let us make only a brief comment on the sermon in general.

In the first place the sermon is unified by a metaphor which is derived from the biblical story and runs throughout the sermon to dramatize its main idea. There is a road which runs down to Jericho, and the victim and the good neighbor are on one side of it. On the other the priest and the Levite pass by. This road becomes the American scene with compassion on one side, and prejudice, conflict, and violence on the other. This is a good device for avoiding abstraction and forcing us to consider which side we are on. However, it has difficulties as analogies usually do. The important question is not which side we are traveling on, but do we stop when we see a fellow man in need? And do we cross over if he happens to be on the other side?

The preacher would do well to edit his copy more closely. For example, he should watch carefully chosen words, such as “*envious happenings*” (Par. 8) and “*temporal differences*” (Par. 19 and 28), where it is not clear in what sense “*temporal*” is used. The sermon would be strengthened by indicating its structure more clearly and providing summary and transition sentences at the close of each section. The oral style has the marks of straightforward, honest speech. It is the language of man to man talk and carries conviction of the speaker’s honesty and sincerity.

Let us now turn to consider how the sermon handles the controversial character of its subject matter. In the first place, the preacher assumes he is talking to Christian people as their pastor, and that they expect him to bring them word from God on any subject that is important for their personal or social lives. He does not put himself on the defensive by apologizing for treating this

touchy matter. This implies a compliment to the congregation on their maturity and earnestness.

Furthermore, since this is a subject on which some or many may disagree, the pastor bases his message on Scripture. This is wise procedure. On other matters topical sermons may be indicated, but where there is disagreement, it is well to stand on the Bible rather than on what may be considered personal opinion. People may still differ with the interpretation, but at least the issue is not my opinion against your opinion, but, “*Is this what the Bible says?*”

Another effective use of biblical material is (Par. 20-28) where the Pauline “*fruits of the spirit*” are interpreted as being possessed by Christians, regardless of race. In a subtle way this removes any basis for discrimination on grounds of character or capacity, and shows our divisions as what they are, the man-made creatures of prejudice. But this is done without calling names or reading anyone out of fellowship.

Another effective technique is the use of official church statements. In Par. 17, the preacher quotes the 1952 Episcopal Address, thus putting the authority of the bishops behind him. A little research would turn up Annual and General Conference statements and pronouncements of the National and World Council of Churches. Such support material saves the local minister from appearing to be a crank or agitator with a strange and half-cocked idea. It puts those who disagree on the defensive to show why they are out of step with the Christian army.

One important technique in controversy is to begin with areas of widest possible agreement and move to areas of difference only after agreement has been explored. Thus this sermon starts with a familiar parable of Jesus which is explicated in its biblical setting. The race question emerges (Pars. 8 and 9), but only to state that it is a problem and to ask if we have a solution.

The metaphor of the two sides of the road is then developed at length. We do not come to the hard nub of the matter—integration—until (Par. 28) the close of the discussion of fruits of the spirit. Having reached the sensitive issue, the preacher does not dissemble, but in a striking phrase tells his people they must choose between “*an integration of the races or a disintegration of civilization.*” He buttresses this view with an appeal to to history and to Christian conviction.

The sermon does not close by leaving the question in the area of speculation, nor of social theory, but we are required to place ourselves on one side of the road or the other with the prayer that we will place ourselves on the side of compassion. Altogether, this is a forthright and effective sermon.

today in many respects is not the same. Since the book does not really wrestle with the meaning of the ancient creeds for us today it does not render the service the church needs. In fact, in the long run this kind of approach could contribute to the erosion of the Christian faith. It certainly might prove unnecessary to write new creeds, but the old creeds must be interpreted within the framework of our experience in order to become meaningful for our faith. The theology of the book is exactly unlike the theology of the ancient creeds where it presumes to be alike.

Politics and Evangelism, by Philippe Maury, Doubleday & Co., 120 pp., \$2.95.

Reviewer: ALEXANDER MILLER is professor of religion at Stanford University.

Those who have followed the history of the world Church, especially of the World Student Christian Federation, over the last years will read this book with excited anticipation. For Pierre Maury was one of the most influential leaders of the Federation during its formative years, and his son Philippe was a natural choice to follow Visser ‘t Hooft and Robert Mackie in the leadership of the W.S.C.F. In addition to his undoubted quality as a theologian and a churchman, the author’s political conviction and judgment were tempered as a member of the anti-Nazi underground during World War II, and afterward as a member of the French government.

The title is deliberately chosen to unite two strains in Christian thought and life which tend too easily to pull apart, specifically in these United States. Maury argues that the Church can perform its work of evangelism only if its members also do their proper work, which is the service of the community.

Political activity is vital on two counts: first because it is the most relevant form of brotherly activity, and second because it is in working with others for practical objectives that Christians find themselves in a position to testify to the faith by which they live. The two temptations to be avoided are pietism, a political indifference or neutrality which is at once a neglect of our plain obligation and also disqualifies us for evangelism; and what the author calls “*Catholicism*” (though Protestants also are susceptible to it) which assumes that by political action we can bring a Christian society into being. Politics can serve men, but cannot save them: only God can do that.

The argument is close and cogent, and as true to Scripture as it is to the facts of political life. The writer is clearly seized by a sense of the urgency of the Gospel, and the high importance of practical political obedience as an integral part of Christian discipleship. The writing is not as lively as the theme: It is

OPEN Forum

LETTERS TO THE EDITORS

sedate where politics is raucous, and it does not quite convey either the high exhilaration of the life of faith, or the rough-and-tumble of the political arena. But the argument itself is sound as a bell, and it is peculiarly relevant to the American case.

A Protestant Speaks His Mind, by Ilion T. Jones. Westminster Press, 237 pp., \$3.95.

Reviewer: VERNON BIGLER is pastor of Centenary Methodist Church, Terre Haute, Ind.

With the presses disgorging numerous books on ecumenicity, the fuzzy and uncritical judgment that church union is the *sine qua non* of 20th-century churchmanship has become commonplace. In response to this, Ilion T. Jones, professor of practical theology at San Francisco Theological Seminary, declares that Protestantism has developed a giant guilt complex and an "agonizing yearning for unity that has all but become an obsession." Believing that the ultimate objective of such yearning is unity with Rome, he confines his discussion to the quest for Protestant-Roman Catholic union.

In *A Protestant Speaks His Mind*, Dr. Jones seeks to demonstrate that division is not intrinsically sinful. From theology, church history, Biblical sources, and contemporary writings, he demonstrates that the quest for unity may lead to a denial of the true Protestant witness.

Although he declares that peaceful co-existence is possible, he never wavers from his conviction that the two great bodies of Christendom hold views which are antithetical and therefore irreconcilable. The great value of the book lies in this forthright and uncompromising insistence that the irenic movement of recent years has seen Protestants lay aside critical judgment concerning Roman Catholic beliefs and practices, and has led to a false hope of reunion with Rome which can only serve to drive Protestants into increasingly non-biblical and non-Protestant positions.

Dr. Jones not only looks critically at Roman Catholic dogma concerning such subjects as Mariology, indulgences, and papal infallibility, but he warns that current Protestant neo-sacramentalism and liturgical trends and Protestant efforts to return to the post apostolic church of the third and fourth centuries will separate Protestants from the New Testament faith in their quest for unity and lead down a one-way street in Rome's direction.

The section on problems inherent in the possible election of a Roman Catholic president brings an urgency and timeliness to the book which should place it high on the reading list of every thoughtful pastor who wishes to judge current religious and political arguments candidly, but without bigotry.

"The Myth of Aldersgate"

EDITORS: Webb B. Garrison's attempt to explain away the instantaneous conversion of Wesley [*The Myth of Aldersgate*, May 12, p. 7] fails to take account of what Wesley said about the experience. In his *Journal* for April 22, 1738 he wrote:

"But I could not comprehend what he spoke of as instantaneous work. I could not understand how this faith should be given in a moment; how a man could at once be turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again touching this very thing, particularly the acts of the Apostles; but to my utter astonishment, found scarce any instances there of other than instantaneous conversions. . . ."

Wesley's knowledge of the Greek New Testament led him to discover the use of the *aorist* tense when the Scriptures speak of conversion.

R. HAL FINNEY

Methodist Church
Murphy, N.C.

EDITORS: If Wesley's warmed-heart experience was a myth, so was Paul's Strait-Street experience, and so, too, the experience of every saint in ancient and modern times, for all relate the doubts and fears and varied struggles they experience.

No one spiritual experience is perfect. Religious states need to be renewed. I had a heart-warming experience as a Roman Catholic who had sought salvation through penance and works, and found it by penitence and faith. But I had to renew the experience more than once. I never recovered from the effects of that night, yet I did not always live up to its expectations. It took some years.

FRED W. MESCH

Oklahoma City, Okla.

"Worthless" Quarterly Conference?

EDITORS: I rise to the defense of the Quarterly Conference [*The Worthless Quarterly Conference*, March 31, p. 11], for my experience indicates that the Quarterly Conference and/or Church Conference is a valuable aspect of church life.

Some people may profess to be bored with a recital of figures and statistics, but it is still true that there is a necessary story of growth and progress, or lack of

it, that every local church should hear and heed.

Churches of a congregational type always have a meeting of this kind. All business organizations do. To pass in review the church's life and program for a 12-month period can be an inspiring and helpful experience. . . .

CLARENCE F. AVEY

Superintendent,
Springfield (Mass.) District
Springfield, Mass.

"We Want to Know" Wins Praise

EDITORS: I am grateful for *We Want to Know* [June 9, p. 8], and the type of material it covers.

With the General Conference Commission on Worship attempting to make Methodist churches out of all our churches, this department, with its questions and answers should be of real help. . . .

JANS J. VAN DER GRAAF

Scruggs Memorial Methodist Church
St. Louis, Mo.

Circuits and Stations

EDITORS: Carl Robbins' *Strong Circuit Versus Weak Station* [June 9, p. 7], offers wisdom at a point where Methodists must increase attention.

With most Conferences offering churches to college students, we are giving the impression that Christianity may be a part-time matter. Sincerity may supplant competence. This practice is not fair to students or the church.

There are many reasons why a strong circuit would give an ideal opportunity for student service under the direction of a full-time, ordained elder. No student would be sent out to any church on his own. His education would be primary, his work, while contributing to his education, would be secondary.

CHARLES H. MARKS

The Methodist Church
Remsen, N.Y.

EDITORS: May the good Lord and The Methodist Church give us more district superintendents like Robbins!

Weak station churches are becoming more and more of a problem in our Conference, not only in the small town and rural situation, but often in the large urban centers.

BILLEE SCOTT MICK

Secretary, Town and Country Work,
West Virginia Conference



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PREVIEWING

The September



Some magazines, limited in their usefulness, are simply good reading material: TOGETHER is that and more—it's also a tool for church use. Here are highlights of the September issue of that mid-monthly magazine for Methodist families. Pastors will find this preview not only useful in the pulpit but rich in suggestions for use by various church groups.

'RELEASED TIME' FOR RELIGIOUS INSTRUCTION?

Midmonth Powwow (Christian Education)

As the youngsters troop back to school, TOGETHER's September issue presents a discussion-in-depth of released time for weekday religious education, plus firsthand reports on how it's operating in three parts of the United States—suburban Maywood, Ill., the eastern seaboard state of Virginia, and Southern California.

Your church's Commission on Education will find it especially timely in connection with the observance of Christian Education Week September 25-October 2.

HOW THE UN CAN HELP—NOW!

By Carlos P. Romulo (World Parish)

How the UN can deter incidents that could trigger a nuclear war is the theme of this candid article by one of the United States' greatest friends—Carlos Romulo, Philippine Ambassador to the U.S. and former president of the United Nations General Assembly.

What he says is of prime importance to all Christians. Your Commission on Christian Social Concerns will want to take special note of his recommendations, and there are discussion possibilities in them for Methodist Men, MYF, and WSCS.

GOD ROARS IN THE PINES!

By John Turner (Youth)

Written in love rather than anger, this article by a young man is one of

the most teeth-shaking features TOGETHER has ever published. The author, a worried young college student, charges that the church has failed many of its youth.

It is presented because it is an expression of faith as well as a criticism of methods. It's sure to pitch church groups of all ages into fervent discussions, and it might lead some to remind themselves of the real mission of the church.

Many ministers will want to make answer to the author from the pulpit.

THE LAYMAN WHO INSPIRED ME MOST

By Kenneth Watson (Laymen)

Some months ago, TOGETHER asked Methodist ministers: "What layman has inspired you most?" Among the most moving of their answers was this one.

The layman is Phil Keltner, physically crippled, spiritually triumphant member of the Community Methodist Church, Tujunga, Calif. Of him, his pastor says: "Nature and disease have dropped ruin on Phil Keltner's body, but theirs is a hollow victory. This layman has flatly refused to surrender his mind."

Mr. Watson's tribute to him will inspire all laymen—and may lead some to reassess their own stewardship.

THE PRAIRIE IS MY HOMELAND

Color Pictorial (Religious Art)

Harvey Dunn, who painted the magnificent portrait of Jedediah Smith that appeared on TOGETHER's June cover, was a kindly giant of a man who painted the majesty of simple things.

In the 11 paintings of his that are reproduced in this eloquent eight-page color pictorial, you'll see the heroic, God-fearing people who brought the Bible and the plow to the Dakotas and Nebraska.

Simple and direct enough for children to love, mature enough to evoke deep response from adults, Dunn's paintings are religious art in a very real sense.

And, Looking Past September . . .

In November TOGETHER will publish its second annual Special Issue devoted to thorough discussion of a special subject. Last year the subject was the 175th Anniversary of Methodism. This year the subject is Living Longer.

There'll be special-interest features on travel, housing, recreation, health, finances, insurance, and other aspects of the Sunset years. Well-known authors will be represented. And, of course, there'll be TOGETHER's regular, best-read departments on books, teens, shopping, etc.—of interest to all the family.

NEWS and trends

NOT ANTI-U.S.: YUASA

There is not now nor has there ever been any anti-U.S. sentiment or movement at the International Christian University of Japan, says its distinguished president, Dr. Hachiro Yuasa.

The motives, purposes, and ideologies of the political demonstrators are all mixed up, he said, and even diametrically opposed, though the slogans, placards, and flags are more or less the same.

The central purpose of current political activities of ICU's students and faculty, asserted Dr. Yuasa, are to defend democracy in Japan and maintain peace in the world.

The university, which 15 major denominations help support, is in its seventh year. Many of its graduates go into teaching, and some into social work.

Glen Willard Bruner, Methodist missionary and ICU vice-president for international affairs, recently described the university's program as one of purposeful, long-range, creative building. Its picked international student body is trained in an atmosphere of intellectual and religious freedom under a Christian faculty, he said.

Dr. Hugh Borton, ICU foundation vice-president who was in Japan at the height of the crisis, said that the student riots were not anti-U.S. but first and foremost against Premier Kishi's government's action. They grew up in a world of war, have intense fear and hatred of it, he added, and are against any treaty which might bring future conflict. The Japanese press sees the Kishi tactics in obtaining the mutual security pact as similar to those used by the Socialists, and violating the principles of democracy.

Students at the International Christian University regard the matter as a local and political crisis, Dr. Borton said. He is president of Haverford College and former chief of Japanese Affairs for the U.S. Department of State.

Some of the most cordial welcomes for the President, had he visited Japan, would have come from Japanese Christian leaders. Though they have only about 620,000 followers in a 90-million population, they exert an important influence.

Minority groups in nearly every Christian organization went on public record against the visit; with the fear, however, that agitation on the treaty might inspire



Dr. Wagg takes a long distance call while on a round of visits in his parish.

and harden anti-U.S. sentiment. The National Christian Council warned that such a visit might undermine the new constitutional guarantee of separation of religion and the state.

Japan has about 350,000 Protestants and some 270,000 Roman Catholics.

On an emphatic note, ICU senior student Fujiya Kawashima said that the Japanese people in general are eager to preserve true democracy; but, on the whole, politics is discussed superficially without clear understanding of other nations and peoples.

In mentioning the Japan government's "highly questionable" tactics in ratifying the treaty, he said that "we regard it a duty to assert the right of petition and of demonstration when parliamentarianism is in danger, and the true voices of the people cannot be heard in the Diet."

Keeps His Ministry Right on the Beam

A very sharp operator is the Rev. J. Stanley Wagg of Trenton, N.J. First Methodist Church.

When someone needs him fast, a two-way radio in his car brings him to the church right away; or he can go on his rounds by making the desired appointment or transacting business through his secretary, Mrs. Kermit Kreidler.

A few weeks ago Mr. Wagg explored the idea of using radio to help cover his parish which extends 12 to 15 miles each way out of Trenton. He has been a licensed ham operator since he was 12, and is immediate past president of the Delaware Valley Radio Association.

The portable radio unit in his car puts

him in instant contact with a similar unit which serves as a base station at the church, in easy reach of Mrs. Kreidler's desk.

She often relays a long distance or other telephone message while the caller is on the line, and Mr. Wagg can take care of the matter within seconds.

The aerial is mounted on the church chimney, and the five-watt transmitter can reach the entire parish.



HQ calling Dr. Wagg!

Colombian Government Upsets Roman Catholic Law

In "church states" such as Spain and Colombia, the Roman Catholic hierarchy often backs up its decrees by telling the civil court what to do in specific cases.

This theory of government backfired, however, when three children were taken from a Presbyterian school in April at Medellin, Colombia by order of the archbishop. He cited a canon law giving the Church prior jurisdiction over children baptized as Catholics.

They were returned to their father within nine days, after a great public uproar, and, according to the Evangelical Federation of Colombia, intervention of the Ministry of Government at Bogota, the governor of the province, and the mayor of Medellin.

The taking of the children, it was

(Continued on page 26)

Conference Digest

Another in the series of CHRISTIAN ADVOCATE digest reports of the highlights of the 1960 Annual Conference sessions may be found on pages 24 and 25.

The last of the reports will appear in the August 18 issue.

CONFERENCE AND HOST	MEMBERSHIP		MINISTERS	WORLD SERVICE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
	☆ Church □ Church △ WSCS	(Gain or Loss)	☆ Total □ Admitted in full △ Retired	BENEVO- LENCES	
CALIFORNIA- NEVADA <i>College of the Pacific Stockton, Calif.</i>	☆ 119,612 □ 99,276 △ No report	(2,594) (-848)	☆ 478 □ 7 △ 8	\$180,000 522,159	Approved \$1,547,000 campaign for expansion College of the Pacific, Fred Finch Children's Home, other projects, along with intensive stewardship education. Created eighth district, urged another for Nevada. Adopted record \$1,427,448 conference budget, up 7.7 per cent. Plans for industrial evangelism. Noted better climate on civil liberties, but concerned on unethical investigative practices, loyalty oaths. Asked for strong highway laws and enforcement. Commended lunch counter sit-in demonstrations. Called for universal disarmament and for universality in UN membership.
OHIO <i>Lakeside Association Lakeside</i>	☆ 327,012 □ 252,678 △ 68,808	(3,694) (-2,685) (-929)	☆ 752 □ 21 △ 14	\$ 432,557 1,066,892	More than \$3.4 million received for new Theological School in Ohio. General Advance Specials acceptances of quadrennium paid in full plus. \$181,866 paid in year for colleges and Wesley Foundations. Voted to increase number of conferences from 11 to 13 beginning 1962. Regrouped the 426 churches into seven districts instead of the former eight. Accepted World Service apportionment of \$528,377. Voted to do everything possible to create climate in which every local church could become racially inclusive.
MICHIGAN <i>Albion College Albion</i>	☆ 94,728 □ 86,338 △ 29,153	(977) (-957) (-813)	☆ No report □ 16 △ 3	\$155,573 127,287	Endorsed \$3 million campaign to begin June, 1961 in co-operation with Detroit Conference. Matter will now go to quarterly conferences of the local churches for their decision. It would be for \$1 million for higher education (\$400,000 for Albion College, \$400,000 for Adrian College, \$200,000 for Garrett Biblical Institute, \$2 million for church extension). To be divided between the two conferences in the ratio of 65 per cent for Detroit and 35 per cent for Michigan.
MISSOURI <i>Central College Fayette</i>	☆ 77,860 □ 53,638 △ 12,108	(-548) (-2,590) (292)	☆ 189 □ 3 △ 5	\$38,801 38,801	Voted 208 to 35 to join the Southwest Missouri and St. Louis Conference in forming two new conferences in the Area. Approved a fifty per cent increase in World Service and Conference Benevolences, raised minimum support and pensions. Approved fund drives for Wesley Foundation and National Seminary.
GENESEE <i>First Church Bradford, Pa.</i>	☆ 83,678 □ 53,336 △ 18,884	(-66) (-1,124) (5)	☆ 224 □ 8 △ 3	\$278,767 (total)	Raised pension annuity rate by \$3 to \$56. Will add 18 acres to Silver Lake summer center. Adopted World Service and Annual Conference Benevolence goal of \$294,857 (\$17,675 over 1959-60 goal). Buffalo District is seriously exploring possibility of a new home for the aged.
NORTH IOWA <i>First Church Marshalltown</i>	☆ 151,610 □ 97,128 △ 40,480	(1,075) (-197) (-334)	☆ 460 □ 11 △ 8	\$195,100 (total)	Set \$1.30 per member for colleges and Wesley Foundations for coming year. Approved \$1.5 million college capital fund crusade for 1963-64, and plans for financing new Area headquarters building. Asked pastors to call attention to need for informed ballots in light of "unchanged, official, and historic position of Holy Roman Apostolic Church with regard to its control over its individual members as private citizens or holders of political office." Elected layman treasurer for first time in conference history.
MISSISSIPPI <i>Galloway Memorial Church Jackson</i>	☆ 102,227 □ 65,607 △ 11,238	(991) (-582) (-368)	☆ 248 □ 14 △ 3	\$193,132 94,158	Increased support of Millsaps College and higher education 50 per cent. Day of Dedication—Galloway Church continued to lead all churches in Methodism in giving to this item. Established youth camp. Organized some 12 new churches, 5 of them in Jackson. Admitted 73 young men on trial. Grew in membership despite a declining population. Phenomenal building program in new church plants and new parsonages.
NORTHWEST INDIANA <i>Purdue University West Lafayette</i>	☆ 96,678 □ 70,288 △ 20,458	(-1,238) (-2,397) (-50)	☆ 239 □ 173 △ 62	\$122,984 200,195	Petitioned Congress to pass responsibility for fighting subversion from the House Un-American Activities Committee to the House Judiciary Committee. Adopted concentrated evangelism program. Increased emphasis on membership training classes in every local church. Formed study committee to meet with Negro Methodist leaders and other Methodist conferences to expedite transfer of Negro congregations into now all-white conferences.
INDIANA <i>First Church Bloomington</i>	☆ 132,118 □ 112,978 △ 27,047	(-830) (-1,175) (-133)	☆ 348 □ 282 △ 6	\$170,618 168,108	Acted to allocate \$75,000 for new conference headquarters building. It will be headquarters for the Interboard Council, now in Bloomington, and the conference treasurer's office. Mount Auburn Church in Indianapolis District named "Rural Church of the Year."
SOUTH DAKOTA <i>First Church Winner</i>	☆ 41,835 □ 28,712 △ 10,297	(479) (528) (-57)	☆ 111 □ 7 △ 1	\$ 92,731 137,140	Largest class ordained since 1911. Surpassed \$1.2 million goal of Seven Year Program for strengthening conference institutions. Marked 75th anniversary of South Dakota Conference and 100th anniversary of Methodism in South Dakota. Achievements: Missionary giving up 33 per cent. Established Black Hills Methodist Camp. Built new Jenkins Memorial Home for Aged.

CONFERENCE AND HOST	MEMBERSHIP		MINISTERS	WORLD SERVICE BENEVO- LENCES	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
	☆ Church □ Church School △ WSCS	(Gain or Loss)	☆ Total □ Admitted in full △ Retired		
SOUTH GEORGIA <i>St. Simons Island and First Church Brunswick</i>	☆ 144,710 □ 100,123 △ 22,902	(748) (368) (-711)	☆ 390 □ 10 △ 1	\$442,703 (total)	Laymen proposed fulltime director of stewardship. Conference adopted \$12,000 annual budget for that purpose. Adopted \$12,000 for proposed home for aging at Americus, and named W. Harry Moore its executive secretary. Dedicated \$250,000 Arthur James Moore building. Accepted proposal calling for increase in salaries, \$3,600 (married) and \$3,000 (single) as compared to former \$3,000 and \$2,400. Extra \$100 annually for each child.
DETROIT <i>First Church Ann Arbor</i>	☆ 178,527 □ 116,697 △ 39,833	(2,967) (1,257) (-172)	☆ 463 □ 19 △ 9	\$268,800 281,459	Reported \$645,956 to date on Wesley Foundation Crusade Fund. Voted to join Ministers Reserve Pension Fund. Set \$25,000 fund for purchase desirable church sites. Heard plan for \$3 million campaign, one third to go to Adrian, Albion Colleges, and Garrett. Two-thirds to church extension. Drive is to be in co-operation with Michigan Conference. Heard plan to enlarge home for aged at Chelsea, and starting new home for aged in the conference. Set annuity rate at \$53 per year of service.
CENTRAL PENNSYLVANIA <i>Dickinson College Carlisle</i>	☆ 122,165 □ 103,018 △ 20,115	(1,521) (603) (409)	☆ 262 □ 4 △ 4	\$222,394 117,081	Approved plan to buy hotel in Clearfield and turn into home for aged. Raised annuity rate from \$45 to \$50. Voted to build new home for aged in Harrisburg area, at cost of about \$1 million. Referred back to conference Commission on World Service and Finance proposal for \$1.8 million campaign for Lycoming College, camping, new home for aged, other projects. Social Concerns report had recommendations on pari-mutuel betting, alcohol, obscenity, disarmament, World Court.
TENNESSEE <i>First Church Shelbyville</i>	☆ 131,887 □ 93,211 △ 15,274	(1,264) (465) (-198)	☆ 239 □ 5 △ 5	\$118,586 118,587	Adopted World Service budget of \$168,744, conference benevolence \$132,244. Voted purchase of site for home for retired, with the Rev. Vernon McGhee as administrator. Minimum salaries up to \$3,600 for B.D. graduates, \$3,200 for conference members. Approved tri-conference mission in fall, 1960—Holston, Louisville, and Tennessee. Approved plans for sesquicentennial of organization of conference. Conference to meet in McKendree Church, Nashville, in 1961. Approved buying new campsite.
PACIFIC JAPANESE PROVISIONAL <i>Methodist Campground White Sulphur Springs</i>	☆ 5,957 □ 5,230 △ 1,640	(77) (-226) (34)	☆ 40 □ 0 △ 1	\$ 8,498 13,897	Evangelism to include United Evangelism Movement in one area each year, a conference school of evangelism, a lay and ministerial witness mission in Denver. Plans for joint summer camp sponsorship with California-Nevada Conference. Urged implementation of Amendment Nine, aiming at elimination of segregation in church as soon as possible. Endorsed lunch counter sit-in demonstrations. Formed new congregation at Gardena, Calif. World Service giving up 23 per cent from 1958-59. Raised salary and pension rates.
ROCKY MOUNTAIN <i>University of Denver</i>	☆ 104,832 □ 76,953 △ 21,668	(2,217) (2,277) (247)	☆ 303 □ 16 △ 5	\$110,378 76,926	Special emphasis on Iliff School of Theology, church extension, Wesley Foundations, and Rocky Mountain Methodist Homes. In four years, beginning 1961, \$600,000 will be raised for Iliff, \$160,000 for church extension, \$60,000 for Wesley Foundations, and \$100,000 for the homes, besides what the conference is now giving. A loan fund will be started for church extension.
NORTH CAROLINA <i>First Church Rocky Mount</i>	☆ 192,523 □ 144,278 △ 35,678	(2,915) (gain) (gain)	☆ 474 □ 23 △ 4	\$1,026,394 \$8,852,053 (grand total)	Special session of conference to decide on Methodist building. N.C. Wesleyan at Rocky Mount and Methodist College, Fayetteville, open September 1960. More than \$1 million given to Christian higher education this year. Have full time lay leader. Set \$54 rate for retired ministers; \$4,000 salary for married pastors with dependent children, \$3,600 for married and \$3,300 for single ministers. The Rev. S. J. Starnes new editor of N.C. Christian Advocate, spoke to the conference.
NORTH-EAST OHIO <i>Lakeside Association Lakeside</i>	☆ 262,584 □ 193,920 △ 50,539	(3,092) (-1,952) (-1,314)	☆ 592 □ 16 △ 12	\$ 586,869 1,083,028	Recognized need for more aggressive program of evangelism to keep up with growing population. Called for financial aid in removing obstacles to transfer of churches for Central Jurisdiction. Minimum goal for Advance Special set a \$2 million, equally divided for conference and general Advance Specials. Heard that more than \$500,000 has been raised for capital improvements of Lakeside program center. Asked more aggressive stand by ministers against liquor traffic.
MONTANA <i>Van Orsdel Church Havre</i>	☆ 26,435 □ 20,477 △ 6,494	(624) (-8) (-178)	☆ 73 □ 8 △ 0	\$41,658 22,595	Approved action of Idaho Conference to permit Lemhi County transfer to the Montana Conference, subject to Jurisdictional Conference approval. Established a church extension fund, as a conference benevolence item. Limited tenure on conference boards to eight years, effective 1964.
SOUTH IOWA <i>First Church Indianola and Simpson College</i>	☆ 139,155 □ 101,513 △ 40,230	(98) (-2,516) (-884)	☆ 365 □ 11 △ 5	\$450,659 999,702	Approved 10-year capital funds apportionment of \$2.2 million for conference institutions and a new Area headquarters. Supported referendum on liquor by the drink, provided local option on all forms of alcohol is included. Provided for two new homes for the aging. Continuing support of colleges and Wesley Foundations at \$1.30 per member.

(Continued from page 23)

said, violates the Colombian constitution and the Universal Declaration of Human Rights.

Juan Osorio, 56, a widower and lifetime Catholic, left the church three years ago and now attends the Presbyterian church. His children, Maria, 13, Jorge, 12, Absalom, 11, and Miguel, 9, are in the Sunday school and the Presbyterian primary school.

Three of them were seized on instigation of a priest and the Catholic court, with a warrant from the juvenile court. Mr. Osorio went there immediately with his pastor but was told that they had been given to their Roman Catholic uncle and that nothing could be done. He was ordered to bring in his marriage certificate and the children's baptismal certificates.

The Osorio children are "subjects of the Catholic Church," said a statement of the Roman Catholic Bishop's Council to the Evangelical Federation.

Last October, more than 14,000 Protestants "and other Colombians" petitioned the House of Representatives at Bogota to make effective the religious liberty guaranteed in the Constitution. It also cited the Universal Declaration of Human Rights.

It was presented by Dr. Gabriel Muñoz Uribe, Protestant attorney and member of the Inter-American Church of Bogota. It charged that in the past 12 years Colombian Protestants have been subjected to violence upon person and property, closing of churches, discrimination in education, and denial of access to radio facilities and the public press.

Announce PR Changes

Two Methodist public relations people have new posts in a move announced by Dr. Ralph Stoodly, general secretary of the Church's Commission on Public Relations.

They are O. B. Fanning, who will direct a newly created Methodist public relations office in Florida and will be director of public relations for Florida Southern College at Lakeland; and Winston H. Taylor, director of San Francisco Area's public relations office, who will take Mr. Fanning's post as MI director at Washington, D.C.

Mr. Fanning was director of the Nashville MI office seven years before going to Washington, and Mr. Taylor was a staff member of the *Oregon Statesman* prior to taking the San Francisco post seven years ago.

Visit Overseas Sessions

Nine bishops have been assigned by the Council of Bishops of The Methodist Church to make official visits to forthcoming meetings of Central Conferences overseas.

They are: *Latin America*—Bishops W.

Angie Smith, Oklahoma City and Marshall R. Reed, Detroit; *Philippines*—Bishop Lloyd C. Wicke, New York; *Southern Asia*—Bishop Edwin E. Voigt, Springfield, Ill.; *Southeast Asia*—Bishop Edgar A. Love, Baltimore; *Northern Europe*—Bishop Roy H. Short, Nashville; *Southern Europe*—Bishop Gerald Kennedy, Los Angeles; *Germany*—Bishop F. Gerald Ensley, Des Moines, Ia.; and *Africa*—Bishop Richard C. Raines, Indianapolis.

Indiana Methodist Leaders Feel Most TV Shows Poor

Most television programs being seen today are not a force for good in society in the opinion of Methodist leaders in Indiana.

Nearly 1,600 pastors, lay leaders and WSCS presidents in the state's 1,300 Methodist churches expressed themselves on both general and religious broadcasting in a survey conducted by the Purdue University Opinion Panel. The study was made for the Indiana Area Television, Radio and Film Commission.

The participants were asked to indicate whether they agreed, probably agreed, or definitely disagreed with two dozen statements about the broadcasting industry.

Nearly 38 per cent said they definitely agreed that most TV programs today are unwholesome influences. Another 26.5 per cent said they could probably agree with the statement.

An interesting sidelight of the study was that laymen and women's group presidents took a stronger stand against present TV programming than did the ministers. Thirty-nine per cent of the laymen and women said they definitely believed most TV programs were not healthy influences. Only 36 per cent of the ministers felt that way.

As for the influence of radio on society, the study showed a more favorable atti-

tude. Sixty-eight per cent said they felt radio is far from dead. More than 88 this category the ministers gave radio a favorable response; 43 per cent did not.

Poll participants seemed agreed that radio was far from dead. More than 88 per cent said they felt radio is used by most people every day. Most also believed that putting church services on radio is a good way to reach the unchurched, although 14 per cent of the pastors would not agree on this.

The survey showed 70 per cent felt the average church member probably listens to some religious radio program every week, and 50 per cent said the same church member will watch some religious TV program each week.

In addition, the study revealed that 67 per cent of those questioned thought new church sanctuaries should have provisions for motion pictures and audio-visual presentations. Surprisingly, the women favored this less than the ministers or laymen.

Find Old Mansion Ideal Annual Conference Center

A great conference center with intercom system, mailing services, well-furnished offices, even a "museum," now serves the far-flung Northern New York Annual Conference.

It is in a converted mansion in Watertown, N.Y., and permits the centering of most conference functions.

It is a source of information and materials on all aspects of Methodist work; and for the first time, offices of the conference boards and commissions are under one roof.

Machine bookkeeping replaces many hand entries, and with a central treasury, the 25 or 30 separate checking accounts in several cities were consolidated.

The center serves churches in the booming agricultural and industrial complex near the vast St. Lawrence power



Northern New York Conference center in converted mansion at 418 Washington St., Watertown, pioneer effort in unifying and expediting conference functions and services.

installations and seaway developments. The mansion was built in 1820 for a Presbyterian minister. Idea for the center was proposed in 1958 and brought to the annual conference in 1959. Possession was taken in August, 1959, and Bishop W. Earl Ledden conducted the consecration service in October.

Strike Out 'Sit-in' Clause

A statement praising anti-segregation sit-in demonstrations of students was stricken, by 121-97 vote, from a committee report at the North Georgia Annual Conference.

Voted down was another move to strike from the same report a line recommending that "all Methodists and Methodist churches . . . do everything humanly possible to preserve public education in Georgia, praying God's divine guidance where our human strength fails."

Mrs. Leroy Smith, secretary of the conference's Board of Christian Social Relations, said that opposition to the reference to sit-ins stemmed from delegates who considered the demonstrations "illegal." Opponents of school desegregation claimed that it advocated forced integration.

Classmate Is Revamped

Classmate, one of Methodism's oldest church school publications, will become a slick paper monthly with its October issue. It will be edited by Kenneth A. Winston, a graduate of the William Allen White School of Journalism at University of Kansas, who has worked on newspapers in Kansas, Missouri, and Oklahoma.

After several years of research and planning, *Classmate* will now be produced for high school youth with emphasis on how they can relate themselves as Christians in today's fast-changing world.

dates of interest

SEPTEMBER 2-4—Indiana Area Laymen's Institute for Methodist Men, Greencastle, Ind.

SEPTEMBER 2-4—Ohio Area Laymen's Institute, Delaware, Ohio.

SEPTEMBER 4—Labor Sunday.

SEPTEMBER 5-9—Indiana Area School of Prophets, Greencastle, Ind.

SEPTEMBER 6-7—Board of Education organizational meeting, Cincinnati, Ohio.

SEPTEMBER 6-10—Southern California Pastors' School, California Western University, San Diego, Calif.

SEPTEMBER 7-21—National training session for church camp leaders (NCC), Martinsville, Ind.

SEPTEMBER 11-15—Syracuse Area Pastors' School, Syracuse University, Syracuse, N.Y.

SEPTEMBER 12-16—MCOR organizational meeting, Chicago, Ill.

SEPTEMBER 13-15—Southeastern regional briefing conference on Christian Social Concerns, Lake Junaluska, N.C.

SEPTEMBER 14—Annual meeting General Board of Pensions, Chicago.

SEPTEMBER 19-24—Organizational meeting of board and executive committees of Board of Missions and its divisions, Sherman Hotel, Chicago, Ill.

SEPTEMBER 20-22—Western regional briefing conference on Christian Social Concerns, Hollywood, Calif.

SEPTEMBER 23-25—Dakota Area Convocation, Aberdeen, S.Dak.

SEPTEMBER 26-30—Virginia Area Pastors' School, Virginia Methodist Assembly, Blackstone, Va.



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A GOLD MINE of BISHOPS

In Greek and Latin, bishop means "overseer"; the Discipline calls him "chief pastor"; while John Wesley preferred "general superintendent" as a title.

The duties that inhere to the office of bishop call for statesmanship, a confidence in voice and pen that can reach beyond partisanship, on occasion beyond denominational and even national boundaries, and for a host of qualities that cannot be reduced to a simple pattern and that would quickly discourage a lesser man.

Without the "bare-faced arbitrary power" that Wesley found in 1742 when he sought to preach at Lantrissent, a bishop must weigh for his people the challenges of soft and comfortable living; he must see beyond statistics, drives, and quotas, hold his own in a reception line without a syllable of complaint; be diplomat and missionary strategist rolled into one. He must above all give proper attention to exercise of the pastoral function; there is no substitute for the pastor parvorum.

Yet, there are fringe benefits. A bishop often finds people holding him in awe and veneration (he sometimes wishes they wouldn't); Sunday school classes and choirs will give their best performances. He may, indeed, have a building, school, or even a baby named after him.

Bishop W. Vernon Middleton, of the newly created Western Pennsylvania Area, brings to that office a wealth of experience as head of the Division of National Missions. It dates back to 1939 when he was made executive secretary of the Philadelphia Missionary and Church Extension Society. He joined the General Board of Missions in 1944.

He was born in Baltimore and entered the ministry in 1928, serving pastorates in Pennsylvania. He attended Dickinson College, New York University, Drew Theological Seminary, and Mansfield College at Oxford, England.

Dr. Fred G. Holloway, in his 12th year as Drew University president, had asked that he be permitted to continue his work there; but he was sent to Charleston to head the new West Virginia Area (see p. 24, July 7).

He has given 33 years to higher education, 28 of them as chief administrator. He is past president of the National Association of Schools and Colleges of The Methodist Church, of the Association of Methodist Theological Seminaries, and of the Council of Protestant Colleges and Universities. He was a Methodist Protestant minister.

At 47, the youngest Methodist bishop today, the new Boston Area Bishop *James K. Mathews* was elected once before to the episcopacy. (See news story, p. 24, July 7.)

He is the son-in-law of famed Methodist missionary Dr. E. Stanley Jones.

He was a missionary and district superintendent as well as a World War II major in India. It was this country which occupied much of his attention later as associate secretary for world missions in the General Board of Missions.

Among other degrees, Bishop Mathews holds the PhD from Columbia University, and attended Cambridge University.

The Rev. W. Ralph Ward, Jr., with 194 votes, was elected on the ninth ballot. He was pastor of Mt. Lebanon Church, Pittsburgh, which also produced Bishop Lloyd C. Wicke.

Bishop Ward was assigned to Syracuse Area, to succeed retiring Bishop W. Earl Ledden. He is 51, born in Boston, and entered the ministry in 1927 in the Texas Conference. He served in Massachusetts and Rhode Island, transferring to the Pittsburgh Conference in 1948.

The editor of the *Christian Advocate* leaves a long career in religious journalism to assume the episcopacy in Minnesota. Bishop *T. Otto Nall*, who received 268 of 364 votes on the ballot that elected him, succeeds the late Bishop D. Stanley Coors in that post.

Bishop Nall, who also was a contributing editor of *Together*, is a past president of the Methodist Press Association and of the Associated Church Press.

He became a member of the Minnesota Annual Conference in 1924, and is a trustee of Hamline University.

Bishop Nall is a member of the World Methodist Council's executive committee, and has managed its ministers' exchange program. He has been much interested in the world ecumenical movement.

He has been with the Methodist Publishing House 37 years, beginning with the *Epworth Herald*, youth paper. On several trips abroad he surveyed the status of religion in Russia, the Mediterranean, in Cuba, and has attended world conferences on religion.

Coming to the North Central Jurisdictional Conference as head of the Wisconsin delegation, the *Rev. Ralph Taylor Alton* went home a bishop.

A native of Deerfield, Ohio, the 52-year-old minister was ordained in the North-East Ohio Conference. He took the pastorate of First Church, Appleton, Wisc. after six appointments in Ohio.

His education had been at Ohio Wesleyan University and Boston School of Theology. After his election and a standing ovation at the Jurisdictional Conference, he voiced regret at leaving the pastoral ministry.

Newly elected Bishop *Edwin R. Garrison*, 62, is well prepared for his task in the Dakotas Area. He comes from 10

years as administrative assistant to Indiana's Bishop Richard C. Raines.

Before that he was superintendent of Wabash District for five years, after serving pastorates in North Indiana Conference where he was ordained.

Bishop Garrison is a native of Indiana and attended DePauw University and Drew Theological Seminary. He has been a member of the Methodist Co-ordinating Council since it was established.

One of five prominent pastors named at South Central Jurisdiction's meeting in San Antonio, Bishop *Eugene Slater*, 53, will administer the Kansas Area.

He has been pastor of the Polk Street Church, Amarillo, Tex. for 10 years. His earlier service was in Woodlawn Church, San Antonio, and Bering Memorial Church, Houston. He was born in Louisiana and graduated from Southern Methodist University and Perkins School of Theology.

Bishop *Kenneth W. Copeland*, 48, is believed to be the only bishop ever consecrated in his own church; Travis Park in San Antonio.

He will administer the Nebraska Area.

The second former Methodist Protestant Church minister to be made bishop since two were chosen at the 1939 Uniting Conference, the bishop was born in Arkansas, had several pastorates in Texas, and came to San Antonio from a church in Stillwater, Okla. He attended Southern Methodist and did graduate work at Garrett Biblical Institute.

Bishop *W. Kenneth Pope*, 58, will head the Arkansas Area, replacing Bishop Paul E. Martin.

Bishop Pope is a native of Missouri, holds the AB and BD degrees from Southern Methodist, and did graduate work at Yale. He has an honorary doctorate from Southwestern University.

He has been pastor since 1949 at Houston's First Methodist Church. He previously served St. Paul's, Springfield, Mo. and had several charges in Texas.

The new San Antonio-Northwest Texas Area will have as administrator 56-year-old Bishop *Paul V. Galloway*, who comes from Boston Avenue Church, Tulsa.

He received his education at Hendrix College, Perkins, Yale Divinity School, and the University of Chicago.

The bishop was born in Mountain Home, Ark., and served several pastorates in that state, including a number of circuits, Central Church in Fayetteville, and Winfield Church, Little Rock.

An Arkansas pastor who was born in Mississippi will go to New Orleans to take over the new Louisiana Area.

Bishop *Aubrey G. Walton* has been pastor of First Church, Little Rock for the past 16 years. He was in the cotton business for several years before entering the ministry, and attended Hendrix and Duke Divinity School.

He is 59, has been chairman of the Methodist Jurisdictional Council.



Bishop Copeland



Bishop Pope



Bishop Galloway



Bishop Walton

people going places

DR. W. THOMAS SMITH, pastor of Trinity Church, Atlanta—will direct ministerial recruitment for The Methodist Church as a staff member of the General Board of Education.

THE REV. JAMES H. DAVIS of Park Slope Methodist Church, Brooklyn, N.Y.—admitted to the New York Bar in ceremonies held in the state Supreme Court's appellate division.

DR. MARIE FINGER BALE, dean of women and chaplain in the graduate school at Isabella Thoburn College, Lucknow, India—has been named associate professor of psychology at International Christian University, Tokyo.

DR. ROBERT A. MCKIBBEN, director of city work for the Methodist Division of National Missions—is in Europe studying long-established churches in seven countries, to determine what aging cities do to the church.

THE REV. WILLIAM H. MERWIN, pastor of North Hollywood, Calif. First Methodist Church—elected chairman of the Commission on Public Relations for Southern-California-Arizona Annual Conference. THE REV. DONALD L. HALL is new associate PR director.

DR. ROBERT L. MAIN, pastor of Christ Methodist Church, Oklahoma City—is directing a new public relations office for the Oklahoma-New Mexico Area.

DR. HORACE R. WEAVER, professor of religion at Hendrix College—will be editor of Methodist adult church school publications in the General Board of Education.

THE REV. AND MRS. JESSE H. ROBERTS of Evanston, Ill., Hemenway Methodist Church—led a tour of 17 people during July in Europe and the Holy Land. On his return Mr. Roberts began a new pastorate at St. John's Church, Chicago.

MRS. MAUD K. JENSEN, missionary to Korea and first woman of The Methodist Church to become a regular mem-

ber of an annual conference—received an honorary DD at Lycoming College.

DR. THOMAS F. ZIMMERMAN of Springfield, Mo., general superintendent of the Assemblies of God—chosen president of the National Association of Evangelicals.

THE REV. JACK F. BELTON, associate director of the University of Minnesota's Wesley Foundation—appointed Iowa Methodist director of youth work.

KANEASTER HODGES of Newport, Ark.—elected president of the National Conference of the Methodist Student Movement.

DR. DONALD F. EBRIGHT, former director of refugee and famine relief for the National Christian Council of India, in missionary service there for 22 years, and first president of Alaska Methodist University—is the new director of extension services for the Meals for Millions Foundation, Los Angeles.

DR. LAWRENCE L. LACOUR, staff member of the Methodist General Board of Evangelism—was a delegate in July to an evangelism consultation of the World Council of Churches Ecumenical Institute in Bossey, Switzerland.

DR. CARL E. LUND-QUIST, Lutheran World Federation executive secretary—has returned to the LWF headquarters in Geneva after a five-month health leave in the U.S.

DR. ARTHUR HILLMAN, dean of the college of arts and sciences at Roosevelt University, Chicago, and a Lutheran sociologist—made director of a new national training center for settlement workers at Hull House, founded by the late Jane Addams. He will continue to teach at the college.

THE REV. ALTON E. LOWE of Philadelphia, who directs the national professional fund-raising service of The Methodist Church—given an honorary LLD from Denver University.

DR. WALTER C. EYSTER, Methodist Board of Hospitals and Homes staff member—appointed by Bishop Hazen G.

Werner to the pastorate of North Church, Columbus, Ohio.

WALTER GRAY, librarian at Atlantic Christian College—is the new NCW librarian.

LUTHER W. HILL of Tarboro, North Carolina—re-elected chairman of the North Carolina Wesleyan College board of trustees.

THE REV. WAYNE COOK, chaplain at Methodist Hospital, Lubbock, Tex.—awarded honorary DD at McMurry College.

DR. J. FRED RIPPY, professor emeritus of University of Chicago, noted lecturer and writer and graduate of Southwestern University—has received the 1960 William Volker Distinguished Service Award of \$15,000.

DR. G. MERRILL LENOX, executive director of the Michigan and Detroit Councils of Churches—is new president of the Association of Council Secretaries, which represents state and local church councils in the U.S.

DR. AND MRS. GEORGE WAY HARLEY, of Lancaster, Va., two of Methodism's most famed missionaries—have received the Knight with Great Band of the Liberian Humane Order of African Redemption, Liberia's highest honor, given personally by President William V. S. Tubman, a Methodist lay preacher, at Monrovia.

MISS FLORENCE J. PROUTY, Methodist missionary of Ollie, Mont.—decorated with Chile's Bernardo O' Higgins Medalion in the First Degree for her 20 years' work directing the child care center at Sweet Memorial Institute, Santiago. Her program is considered a model by other social agencies there.

THE REV. RICHARD L. FRANCIS, Methodist minister who is on the staff for Billy Graham's crusade among the Spanish-speaking and who has just left the pastorate at First Church in Flushing, N.Y.—assumes the position of executive secretary for the Protestant Council of New York's Brooklyn division.



Dr. Smith



Dr. McKibben



Dr. Weaver



Mr. Roberts



Dr. Zimmerman



Dr. Lenox

THREE JURISDICTIONS ELECT EIGHT NEW BISHOPS

Eight new bishops have been elected and three additional episcopal Areas established in the Central, Southeastern, and Western Jurisdictions.

As a result of action taken by the delegates attending the three jurisdictional conferences in mid-July and the Northeastern [See p. 24, July 7,] North Central [See p. 24, July 21,] and South Central Jurisdictional Conferences [See *Bishops for South Central*, July 7, 1960, p. 24] the last of June, the Methodist Church now has 20 new bishops and a total of 44 episcopal Areas. Prior to the conferences this summer there were 37 Areas.

Southeastern Jurisdiction

Four ministers were elevated to the episcopacy at the Southeastern Jurisdictional Conference at Lake Junaluska, N.C. They were Dr. Paul Hardin, Jr., 58, pastor of First Church, Birmingham, Ala., since 1949; Dr. John Owen Smith, 58, pastor of Bethel Methodist Church, Charleston, S.C.; Dr. James W. Henley, 59, pastor of the West End Methodist Church, Nashville, Tenn., and Bishop Walter C. Gum, 63, pastor of Park Place Church, Norfolk, Va.

Bishop Hardin was assigned to a newly created Columbia (S.C.) Area. Bishop Smith went to the Atlanta Area succeeding Bishop Arthur J. Moore, retired; Bishop Henley to the Jacksonville Area succeeding the late Bishop John Branscomb, and Bishop Gum to the Louisville Area replacing Bishop William T. Watkins, retired.

To establish the Columbia Area, with headquarters at Columbia, S.C., the delegates split up the Charlotte Area which had previously embraced the South Carolina and North Carolina conferences. The South Carolina Conference will be administered out of Columbia and the North Carolina out of Charlotte.

The Louisville Area gave up the Memphis Conference which was given to the Jackson Area. The Louisville Area now consists of the Kentucky and Louisville Conferences, while the Jackson Area takes in the Memphis, Mississippi and North Mississippi Conferences.

Bishop Short will continue to administer the affairs of the church in Cuba for another year. After that Bishop Henley will take over. Cuba is part of the Jacksonville Area but since the death of Bishop Branscomb has been under Bishop Short.

Reassigned to their present Areas were Bishop Bachman G. Hodge, Birmingham; Bishop Nolan B. Harmon, Charlotte; Bishop Marvin A. Franklin, Jackson; Bishop Roy H. Short, Nashville, and Bishop Paul N. Garber, Richmond.

The jurisdiction voted to hold its 1964

conference within the jurisdiction, preceding the General Conference session.

Western Jurisdiction

After two hours of debate, delegates to the Western Jurisdictional Conference at San Jose, Calif., voted to create a fifth episcopal area and elected Dr. Everett W. Palmer, 54, pastor of the First Methodist Church, Glendale, Calif., as its bishop. He will headquarter in Seattle.

The new Seattle Area will consist of the Pacific Northwest Conference which embraces the state of Washington and northern Idaho.

Bishop A. Raymond Grant was reassigned to the Portland Area which now will consist of the Oregon and Idaho Conferences and the Alaska Mission. The Seattle and Portland Areas are approximately equal in church membership.

Creation of the new Area was recommended by a special study committee on the basis of growing population, the region's vast distances and the bishop's work load. The latter noted the large number of districts in four conferences, institutions and metropolitan areas widely scattered over the Area. It also stressed the difficulty of western bishops being able to serve as required on the many general boards of the church.

The delegates defeated a substitute proposal to continue studying the situation for four more years and approved the new Area by a 3 to 1 margin. Later they voted that a further study of Areas and boundaries be made.

After hearing a report that only 29 per cent of the jurisdiction's new ministers of the past decade were recruited from its own churches, the delegates authorized a committee to formulate plans for recruitment of ministerial students, and for financial support of Methodist seminaries within the jurisdiction.

Bishops Donald H. Tippet, Gerald H. Kennedy and Glenn R. Phillips were reassigned to the San Francisco, Los Angeles and Denver Areas respectively.

Central Jurisdiction

Meeting in Cleveland, Ohio, the central Jurisdictional Conference carved out a new episcopal Area, and elected three new bishops.

Elevated to the episcopacy were Dr. Charles F. Golden, 48, of Philadelphia, director of special fields of the Board of Mission's Division of National Missions; Dr. Noah W. Moore, Jr., 58, pastor of Tindley Temple, Philadelphia, and Dr. M. Lafayette Harris, 53, president of Philander Smith College, Little Rock, Ark.

Bishop Golden was assigned to the

new episcopal Area which will have its headquarters in Nashville. It was created by taking one or more annual conferences from each of the four episcopal Areas, and will include the Central Alabama, East Tennessee, Tennessee, and Mississippi and Upper Mississippi Conferences.

Bishop Moore was assigned to the New Orleans Area succeeding retiring Bishop Willis J. King.

Bishop Harris was sent to the Atlantic Coast Area, with offices in Atlanta, to replace Bishop J. W. E. Bowen, retired.

Bishops Edgar A. Love, Matthew W. Clair, Jr., and Prince A. Taylor, Jr., were reassigned to the Baltimore, St. Louis, and Monrovia (Liberia) Areas respectively.

The delegates expressed approval of invitations made in some of the other jurisdictional conferences and annual conference sessions in which Central Jurisdiction churches were invited to join with churches in non-Negro conferences as a step toward elimination of the Central Jurisdiction.

South Central Jurisdiction

Episcopal assignments in the South Central Jurisdiction, where two new Areas were established, were as follows: Bishop Eugene Slater, Kansas Area succeeding Bishop Dana Dawson, retired; Bishop W. Kenneth Pope, Arkansas Area succeeding Bishop Paul E. Martin transferred to the Houston Area to succeed Bishop A. Frank Smith, retired; Bishop Paul V. Galloway, newly created San Antonio-Northwest Texas Area with headquarters at San Antonio; Bishop Aubrey G. Walton, new Louisiana Area with headquarters at New Orleans, and Dr. Kenneth W. Copeland, Nebraska Area succeeding the late Bishop H. Bascom Watts. Bishops William C. Martin, Eugene Frank and W. Angie Smith were reassigned to the Dallas-Fort Worth, Missouri and Oklahoma-New Mexico Areas respectively.

North Central Jurisdiction

The North Central Jurisdiction reassigned four of its bishops as follows: Bishop Richard C. Raines to Indiana, Bishop F. Gerald Ensley to Iowa, Bishop Marshall R. Reed to Michigan, and Bishop Hazen G. Werner to Ohio.

Newly elected Bishops Ralph T. Alton, Edwin R. Garrison, and T. Otto Nall, were sent to the Wisconsin, Dakotas and Minnesota Areas respectively.

Bishop Edwin E. Voigt, who has been bishop of the Dakotas Area, was moved to Springfield, Ill., to head the Illinois Area. Bishop Charles W. Brashares, who has been bishop of the Illinois Area since coming from Iowa in 1952, was given the newly created Chicago Area which will consist of the Chicago metropolitan Area and northern Illinois.

news digest

MORE THAN EVER. The Methodist Church increased its missionary force more than 10 percent in the last four years, with 1,102 of them at the end of 1959 serving a constituency of 1.5 million persons.

CENSUS OF JEWS. About 5,367,000 of the world's 12.5 million Jews live in the U.S., according to the 1960 *American Jewish Year Book*. Only nine countries have 200,000 or more—the U.S., Russia (2,268,999), Israel, Britain, Argentina, France, Canada, Romania, and Morocco.

WANT VOICE FOR NATIVES. The Australian Methodist Board of Missions is urging the government to increase in its 29-member Legislative Council the native representation for New Guinea, and to grant the adult franchise to the natives of Papua.

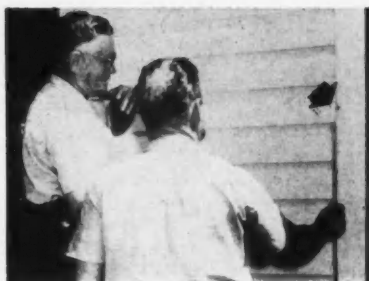
GETTING BIGGER. In 15 years the 10-state Methodist Southeastern Jurisdiction upped its membership 522,913 to a total of 2,675,266. Giving for all purposes last year was \$133,865,331, compared with \$29,273,329 in 1944.

GIFT TO ICU. A personal gift of \$250,000 to International Christian University in Tokyo (see news story, p. 23) has been made by John D. Rockefeller III. It will cover more than half the cost of a new library, the other half coming from Kresge Foundation and the 15 U.S. denominations supporting the school.

MADE IT FINAL. A constitution for the 2,330,000-member Church of Christ, formed in 1957 was adopted in July at Cleveland, Ohio. The merger was between the Congregational, and Evangelical and Reformed Churches, which have different backgrounds and forms of government.

REPORT ON CHILE. Some 1,131,550 persons, over 44 per cent of the population in 10 Chilean provinces, were left homeless by recent earthquakes and tidal waves. This is about 15 per cent of the total Chilean population. More than 169,000 dwellings in the 10 provinces were destroyed or damaged.

LAST OF THE GRANTS. Four fellowships in the field of religion have been approved for Claremont College in California, by the U.S. Office of Education. None were given this year to theological schools, it was said, because such grants were criticized by some Protestant groups as violation of church-state separation. It was doubted that any more would be made in that area.



Two Darien citizens examine bullet hole in wall of First Methodist parsonage.

Darien Parsonage Gets Shower of Bullets

Six bullets fired into the parsonage of the Darien, Ga., First Methodist Church early July 5 touched off a state-wide clamor over gambling conditions in coastal McIntosh County.

The Rev. and Mrs. C. B. Studstill were asleep in the parsonage when the bullets ripped into it at about 1:20 A.M. One of the 38-caliber, steel-jacketed slugs passed only inches from Mrs. Studstill.

These, and five other bullets fired at about the same time into the office of the weekly *Darien News*, swiftly brought demands for state and federal action on "clip joints" and other illegal operations disclosed in recent weeks.

Mr. Studstill and Publisher Charles M. Williamson have been among the most persistent critics of law violations in the county, and of Tom Poppell, its sheriff.

Mr. Studstill has been hitting them hard from his pulpit, and vowed to keep on preaching along the same lines. Two days later he and other ministers resumed a prayer meeting series calling attention to the vice conditions.

He has been especially militant about roadside "clip joints" that fleece tourists coming to and from Florida. They also were exposed by the *Atlanta Journal* and the *Darien News* which has repeatedly criticized the sheriff for failure to take action.

After the shooting remained unsolved, Georgia's Gov. Ernest Vandiver ordered an intense inquiry by the State Bureau of Investigation.

The board of stewards at Mr. Studstill's church asked the Federal Bureau of Investigation to enter the case on the ground that he and his wife are being deprived of their civil rights as they are not receiving equal protection under the law.

In Atlanta, Bishop Arthur J. Moore in commenting on the shooting, described Mr. Studstill as "deeply dedicated and inoffensive," a man who would do nothing except oppose wrongdoing wherever he found it, but always with a desire to improve the community.

The Darien minister is very much beloved, Bishop Moore observed.

Want to Stay in Congo

Despite the turbulence in the new Congo republic, most of the 1,700 Protestant missionaries there are safe and plan to stay. This was reported on July 13 by the Rev. Theodore Tucker of the National Council of Churches Division of Foreign Missions. Some of these, including a few Methodists have been evacuated since his report.

Their insight on the change coming in Africa, wisdom in sharing responsibility with less experienced native colleagues, and the education, intelligence, and governing powers of this strong elite among Protestant converts are expected to be of great importance when peace is restored.

Thousands of persons instead of hundreds as reported have been killed, the Rev. Kenneth Enright a Methodist missionary, told delegates to the North Central Jurisdictional Conference.

The Roman Catholic Church in particular has suffered greatly, he said, and he criticized U.S. apathy on the inroads Communism is making in Africa. Many of its youth are getting intensive training in Russian universities, while the U.S. has only a handful.

Bishop Richard C. Raines of Indianapolis, head of the Methodist Division of World Missions, said that missionaries are the only bond that can hold together the newly independent nations. They have won countless friends for the U.S., he said.

The 85 Methodist missionaries were reported in the height of the rioting, to be uninjured, and one mission official said that some were returning to Elisabethville, from where they had been evacuated. Bishop Newell Booth (see news story, p. 21, July 21) cabled from Leopoldville that he and the others were safe. Bishop John M. Springer, 86, who pioneered Methodist work in Katanga more than 50 years ago, stuck by his station against advice of the U.S. consul to leave.

Dr. Mark Poole, a Southern Presbyterian and known as the "flying missionary" said that breakdown of law and order had been so complete as to be almost unbelievable. He helped fly more than 200 persons out of Presbyterian and Methodist missions where they had been trapped.

Loyalty of the Christian Africans is unshakable, he observed, but "calculated dissatisfaction" has been spread in the Congolese army.

Some natives in African quarters of Leopoldville were said to have turned against their own ministers, called them traitors, hooted and jeered at them, and told them they had sold out to the Belgians.

Elsewhere, villagers shouted to the missionaries "get out" or "get going" while others said that Africans wept along the roads as they saw whites drive away, asking them to "come back soon."

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